THE UNITED CHURCH Observer

VOLUME 15 SEPTEMBER 1, 1953 5 NUMBER 13

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Religious News Service Photo

BUSMAN'S HOLIDAY in ARBROATH

Scottish Letter

G. NICHOLSON, Dunoon, Scotland

A busman's holiday for me this month: a change of pulpit for me and a change of manse for the family. But a pleasant change, West coast Dunoon for East coast Arbroath. The change-over was accomplished in five hours and we sat down to "Arbroath smokies" for high tea. Caught by the local fishermen, these haddocks are smoked over smouldering chips of hardwood and served with lumps of butter/margarine inside.

My pulpit here is the Old Kirk, a lovely building in the Market Square with a big tower and chiming clock which insists on telling me the time all through the night. The panelled interior has character and the carved and crested pew in the front of the gallery is reserved for Town Councillors, who are conspicuous by their absence. Full marks, however, to the same Councillors who betray a fine civic sense and are making Arbroath a town of interest and distinction. They cannot be blamed for the huddle of houses and streets down by the waterside which sprang up long before the town planning age, but they are making the new environs pleasing. They point out the best swimming pool in Scotland. Here the hardy Scot shivers daily and calls it fun. Like most holiday makers we tap the barometer in the morning and hope for the best and fear the worst. So far the worst has happened and every day in July has had its quota of rain.

The local butcher has brusquely refused our emergency ration cards. With the rest of the trade he holds strong views about the present system of meat distribution, and is part of a minor revolt. But ask him about the Arbroath Pageant and that is a different kettle o' fish. He brought out an illustrated brochure and was informed, expansive and proud.

Royal and Ancient

The ancient Abbey of Arbroath for long ages allowed to deteriorate, uncared for, is now the King's pin on which civic pride is fastened. It was here that the first Scottish Parliament was held on 6th April, 1320. The Abbey was founded by King William the Lion in 1178, and was dedicated to St. Thomas à Becket. (The Arbroath holidays this month are called the "St. Thomas' Holidays.") It was at Arbroath that the famous Declaration of Independence was issued. The old copy with its seals is an interesting document in Latin. It protests that the Scot has an identity and a renown of his own. "From deeds alike and the books of our forefathers . . . we understand that among other noble nations our own, the Scottish grows famous for many men of wide renown." It protests against the aggression of the English King Edward, and continues: "So long as a hundred of us are left alive, we will yield in no least way to English dominion. . . we fight for freedom which no good man surrenders but with his life."

The Arbroath Pageant which enacts and commemorates this historic theme is performed within the Abbey precincts annually. One writer describes it as follows:

"There are pageants and pageants and about the practice lingers a mocking aura of crêpe whiskers and curtain material cloaks. The Royal and Ancient Burgh of Arbroath has driven the curse of amateurism off that tradition with immense strength and gusto. Something of the violent historical memories of the place seep through the stones. . ."

The Official Guide of the Abbey may find it difficult to dramatize ancient historical facts as he rattles them off to the tourists, but history is brought up-to-date vividly and personally when he says: "And here, ladies and gentlemen, is the High Altar where on 11th April, 1951, I received the Stone of Destiny." The masterly stroke of restoring the Coronation Stone via Arbroath Abbey was not lost on many Scots.

Total Reckoning

I've tried to add up my month's holiday as the soldier added up his life. His reckoning was: 1 wife, 6 children, 8 battles, 2 medals, 1 wound—Total 18. I've managed to read a biography of Swedenborg, Henry Hudson, Mark Twain, Socrates, The Journal of George Fox, André Gide. I've cycled to Brechin, Forfar and Dundee. I've walked from Forfar to Kirriemuir and back, taking in "The Window in Thrums" and Barrie's birthplace. I have officiated at five funerals and three weddings. Arbroath can never be just a detached place on a map to me again. How one becomes involved. I've been with a family through their desperate experience of a road accident involving the death of a son. I've watched at a death-bed. I've been to the cemetery and the circus. Life is like that. We cannot live apart.

Rev. Norman Rawson, Cente United Church, Hamilton, Ont President of Conference, will b cast over the Trans-Canada Net of the C.B.C., Sunday, Sept. 2.30-3.00 p.m., E.D.T.

The Air Over Washington

The Washington Letter

SAMUEL W. IRWIN

Just now in Washington there is a new sort of man-made fear of what is called "socialism" in the atmosphere. Of course there has been some considerable stir over communism and resulting investigations in both House and Senate. Many have taken this for granted as a sort of safety valve, but with the widest stretch of conjecture socialism can't be blamed for anything much right now. We do have common cooperation in public highways, municipal water supply, fire companies, public schools, rural electricity, public parks, crop control, housing, slum clearing (in a measure) and federal power, but all good, yet at this writing private companies are on the move in a bid for harnessing Niagara water power, so that the Federal Government won't do it nor New York State have the chance. It appears this new "individualism" rises in part from the Department of the Interior, at least with regard to public lands, dams, electric power and the like.

Governor Dewey of N.Y., noting the heavy pressure on the Niagara, challenged, on July 23, the constitutionality of a House-passed bill to permit five private companies to develop the hydro-electric power of the Niagara River. Mr. Dewey declared that these companies would charge the neighboring states, during the proposed 50 year franchise, 1,555,000,000 dollars more than his state of N.Y. would charge for the same power. He added "Before you convict me of socialism you must convict Theodore Roosevelt, Charles Evans Hughes and Herbert Hoover, sponsor of the Hoover Dam, one of the original projects of water power for the people." Others would hold that the development of power should continue in Federal hands. Marquis Childs in **The Washington Post** writes: "The weakest point of the present administration is with respect to power and national resources."

The President's Troublous Cares

Mr. Eisenhower escapes from his political tensions now and then at Mr. Roosevelt's former Shangri La in the Maryland hills and in golf, but some troubles seem to stay around. For one, the tariff-raisers from the time of Smoot-Hawley days have with us. Just now they insis adding to the usual bi-part commission an extra Republ member. But the tariff me the House got tangled with conferees of the Senate are now in status quo ant something and the extra will over. The President would well to veto the partisan m For another trouble, there been the tax-reducers. But sturdy group, who were also a balanced budget, failed to culate that they could not both and save their sanity. come the summer investiga who never tire. Investigat never die and do not even away. A churchman or two be in for a bad summer se with the Un-American Activ Committee-staff on the prowl

The Oxnam File

The file correction reque by Bishop Oxnam was up f ten hour session some days Assembled were 500 clergy friends and congressmen mos them staying up to the midn adjournment. The Bishop out his case against false en and half truths in a masterly convincing way. One repub Committee member couns that they correct the files an the future hold all unsub tiated matter from distributio democratic member moved all charges relating to this of whatever type in Comm files—made against the cl man that related him to munism be wiped out and Bishop be completely disassoc from it all. But the cong man who had precipitated furor could not bring himse the simple heroism of admi that statements he had mad the floor of the House (with sonal immunity) were not The matter seems to stand with a grey light on the inves tive process. Leaders of National Council of the Chu of Christ were present at hearing. Bishop Henry Sherrill of the National Co recently protested in behal

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The Church in Action

nne and Norah Edwards, Fort Chimo, Que., on the southern tip of Ungava ay, belong to the Sunday School in the Home — by Mail and Air. Their lessons are flown in to them by the Eastern Arctic Patrol.

Our Biggest Sunday School

The Sunday School in the Home—By Mail and Air

ERTRUDE PATMORE, National Supervisor

"By Mail and by Air" from utedale on the British Columbia oast to Indian Burying Place, ewfoundland, and White Bear iver in Labrador, nearly 2,000 amilies comprising approximately ,500 children study their Sunday chool lessons in their own homes with materials supplied by the Sunday School in the Home—by Mail and Air. It's our biggest Sunday School. And yet the Supervisor has never seen any of her pupils, and her only knowledge of her teachers are the letters from the mothers.

All of these families live in isolated areas where Sunday School attendance is all but impossible. There have been many who have doubted that the Word of God could be taught effectively this way. Yet during the last year at least fifty young people have become communicant members of our Church because of their studies in the Sunday School in the Home. There were more than that number who requested to join the Church, but because of roads and distance it has been impossible to have a minister contact them.

So much fine work has been accomplished by the children on their Quiz Papers that a collection of the best was compiled in a booklet called "Quiz Treasures of 1952." This was sent to each family at Christmas time last year. From a recent quiz paper we copied the following Thanksgiving prayer:

"Thank you, God, for sending Jesus to the earth, to teach people right.
Thank you for my mother who teaches me right, and cares and loves me.
Thank you for my father who

(*Continued on page* 16)

Photo by Editor

"Tell Us a Story" is the radio programme of the Sunday School of the Air. Shown at left is the cast in action before the microphone. Left to right: John Heritage, "Bob"; Miss Gertrude Patmore, National Supervisor, the Story Teller, and Maureen Loughrey "Betty."

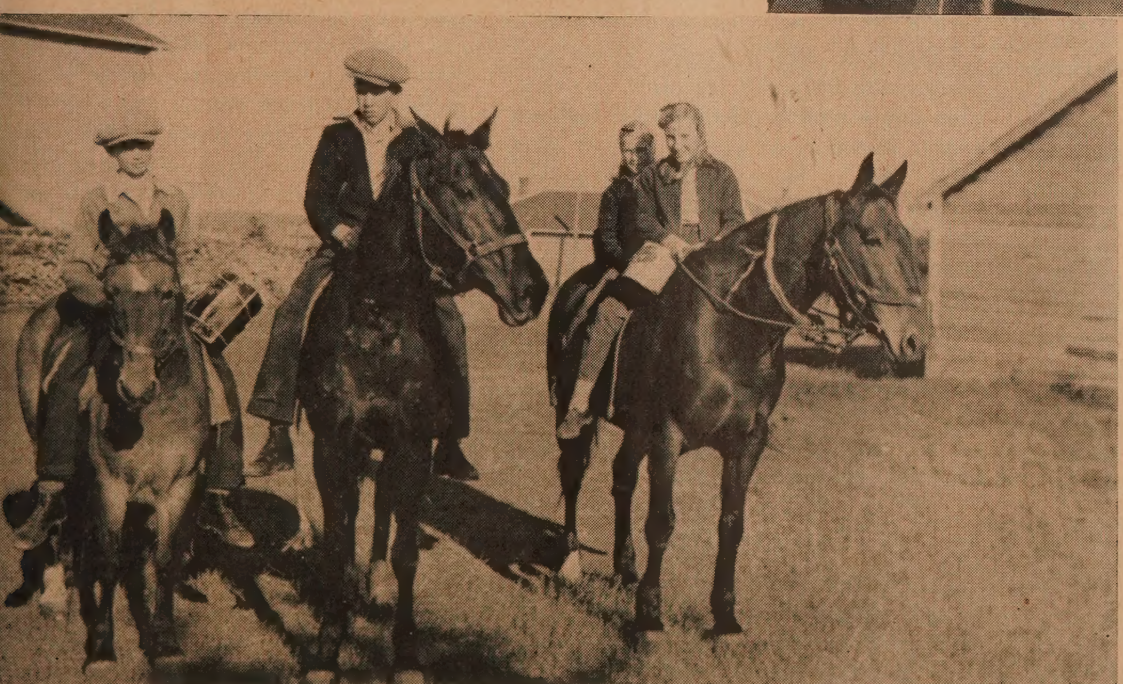


Photo by Editor

or children like these Saskatchewan youngsters who travel long distances to school, and for whom Sunday School is not ways available, the Sunday School in the Home—by Mail and Air brings Christian Education and fills a deep need.

NEXT ISSUE

Lay Leadership

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 123—No. 20 New Series, Vol. 15, No. 13

LABOUR DAY

The changes that have taken place in the status of labour in Canada within the past half century have been so great that in retrospect they can be described only as revolutionary. As a young man we began work in a factory. We worked fifty-nine hours a week at a weekly wage of one dollar. There were no safety provisions. Often we picked emery chips off our own eyes in front of a mirror with a sharp jack-knife. There were no wash rooms; toilet facilities were primitive and crude. Accidents were frequent and caused little consternation. There was no compensation.

The modern factory is clean, attractive, efficient. Safety devices are compulsory. Sanitary provisions are under constant supervision. The human factor and the welfare of the worker is given top consideration. And the financial rewards are higher than men dared to hope for even a generation ago.

Much of this change was brought about by the labourers themselves through their own organizations. The Labour Unions have done a great job in this connection.

But Labour Unions by themselves could have accomplished little. The prime factor was an aroused public opinion. Many contributed to this: newspapers, novelists, columnists, writers who approached the problem from the intellectual and philosophical point of view, and of course, the Church.

The religion of Jesus places high priority on the dignity of man, and anything which fails to take that into account is contrary to the plan and purposes of God as revealed in Jesus Christ, whether it be war, injustice, hunger, poverty or economic slavery. Jesus insisted that man—every man, woman and child—is a child of God, and as such is entitled to a share of God's gifts. He has a right, not only to food and clothing, but to a share of all the achievements of the ages, in books, pictures, music and other cultural and spiritual treasures.

It is this that the Church has stressed through her emphasis on the social gospel. Today with the swing of the pendulum to existentialism in theology, beauty and ritual in worship, it may seem out of tune with the times to suggest even a passing thought to the social gospel. However it would be tragic in the extreme if the Church should neglect the physical and cultural side of men's need as the stress is laid on the aesthetic and the mystic.

Labour Day presents the Church with an opportunity to survey the achievements of the past, give a warning against reaction, and a challenge to the preaching and practice of a full, complete gospel.

SUNDAY SCHOOL IN THE HOME

There are thousands of children in this far flung country of ours who are outside the reach of the organized Church and Sunday School. They live in pioneer areas where parents are building the Canada that is to be. They have long distances to go to meet other children. They find their games and companionship almost altogether in the home.

In these isolated areas the children are like children everywhere else; they grow and develop. Their curiosity and imagination emerge. Parents often find it difficult to answer their questions about God and destiny. It is here that the United Church with her Sunday School in the Home—by Mail and Air comes into the picture. This unique service is provided to every child who can be reached by mail and air. Through letters and regular weekly broadcasts, children are enrolled in this unusual Sunday School. The regular lessons are provided. A Quiz is held at stated times and credit given for the answers. Letters received by the Supervisor, Miss Gertrude Patmore, in Toronto frequently tell of the whole family sitting around the table after supper working at the lessons and preparing the answers to the Quiz.

Those who live in cities, towns and villages with their well organized Churches, often forget what a privilege their children have to be trained in worship, to hear good music, and to receive instruction in the purpose of God and the meaning of Church and religion. This is not only a privilege, it is a necessity to which every child is entitled, quite irrespective of the place in which he lives. The United Church is fully alive to this and through this unique institution is rendering constructive and consecrated service to many who, without it, would be left to grow up in ignorance of the most important concerns of all life.

THE ELECTION

The election in Canada resulted in an overwhelming endorsation of the government which has been in power for eighteen years. It went to the country on its record. The Liberals pointed to the decrease in national debt, the increase in foreign trade, the extension in social services, and t recognition of Canada's importance in inte national affairs.

The Progressive Conservative part promised reduction in taxes, and attacke government extravagance and weakness in administration. Ontario, the traditional Conservative Province, voted Liberal. N doubt the record of Mr. George Drew Premier of Ontario was a contributi factor. Many voters have neither forgott nor forgiven him for establishing in Ontar the cocktail bars with resulting debaucher crime and broken homes. The issue was n raised in the election, but it was raised the minds of many voters.

One of the most significant results of t election was the increase in C.C.F. repr sentation. This group has pioneered in soci movements. It has seen many of the ide for which it contended enacted in legislati by the party in power. With its increas representation it can be counted on to fig other battles with renewed vigour a enthusiasm. The most immediate no dou will be a National Health Plan.

The record of the government has receiv the endorsement of the majority of t people. The election disclosed administrati weaknesses to which the government mu address itself if it is to retain public co fidence. Though the opposition members a not an immediate threat to the governmer yet they represent a large section of t voters whose opinions cannot be ignored the administration if it is to fulfil its du as a government for all the people.

MAYBE

Maybe the time has come for the Canadia Churches to take a good steady look at t interdenominational organizations which a supported by Churches and Church peop and which exercise a specialized ministr Some of long standing have rendered gre service through the years.

Some are of more recent growth. Eve once in a while a new one bobs up. The an appeal is made to the Churches for fund naturally, for the Churches are the reposito of Christian generosity and good will.

Maybe the Churches ought to take a goo look at this whole field. What are the organizations doing that the Churches cou not do through their own administrati boards? Perhaps a very great deal. If th are performing a ministry that the Church cannot do, and doing it vigorously a courageously then the Churches should s so and throw behind them all the financi and moral support that is possible.

We are living in a new day. It may that some of these organizations need a ne look, a fresh approach to all the old ev now couched in new forms. We have a open mind on the subject but we believe calls for careful and courageous thinking.

The Moderator's Story

he Coronation and Spithead Review

MOST Canadians have already seen and heard the Coronation ceremony ther on television, or in the ry splendid picture, "A Queen Crowned," or on both, and so shall make no attempt to give y detailed account of events as ey took place, but rather shall to register the impressions oduced by the events as they curred.

Leaving Montreal on a B.O.A.C. ratocruiser on an evening in ay, we found ourselves just ven hours later set down in ndon — a London which was ready expectant and waiting. On e evening of June 2nd an Eng-h writer said, "Looking back er the events of Coronation y, the first thing one realizes that the Coronation has not st been a series of events, it s been a slowly developing state mind and feeling. Today has en the culmination of the ocess, a deeply moving and mbolical religious ceremony, agnificent pomp and display; t the whole thing has been ilt up gradually." That is true. e British people possess a rfect genius for pageantry and ganization, and not only in ndon, the heart of the Empire, t throughout the whole of the itish Isles, the weeks and nths of work which had gone to the making of all arrange-nts, complete to the minutest tail, bore fruit in a ceremony ich will never be forgotten by ose who were privileged to see and which, thanks to television, our photography and modern thods of transportation, was most as readily available to llions throughout the world o, on other similar occasions the past, have had to depend very imperfect impressions void of colour and life.

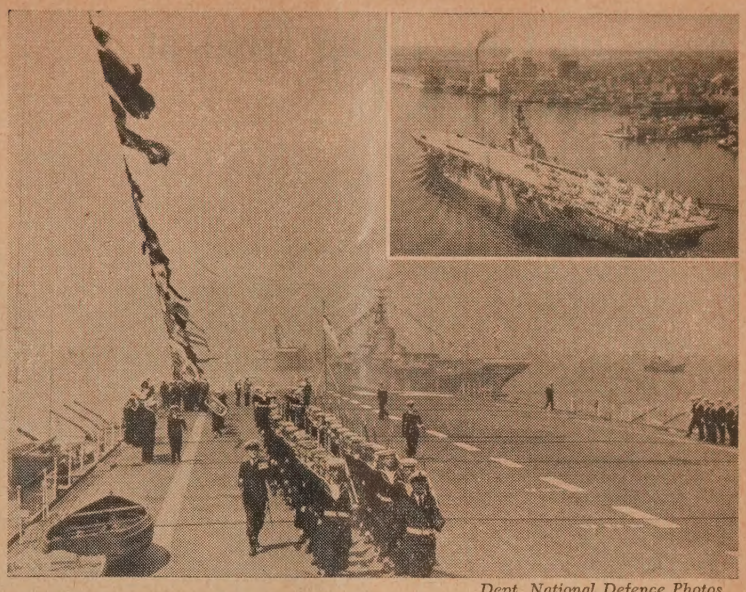
In the Abbey

We were told that we must be our places in the Abbey tween seven and eight in the rning, and we thought our-ves fortunate, because many re told to be there between six d seven. From the home of our st, Dr. P. L. Backus, on Harley reet, it would ordinarily not ve been more than a twenty-five nute ride in a car, but on the eat day of June 2nd all the rect roads which intersected the ocessional route were closed to affic and we were compelled to oceed by a circuitous course, d it was nearly an hour before found ourselves at the door the North Transept and a few oments later in our seats mediately beside the peeresses, o occupied most of the transept. I do not know who was respon-le for assigning us our seats, t we owe a great debt of grati-de to this unknown person, for, we had ourselves tried to pick t the very best seats in the bey, it would have been difficult to choose any that would have been better than the ones in which we found ourselves. I think it is safe to say that at least 50 per cent. of those who were in the great Church saw nothing at all of the ceremony, but had to content themselves with the sight of the various processions as they entered and left the building. From where we were, we had a clear, uninterrupted view of the Coronation theatre, and saw every detail of the ceremony with the utmost distinctness. Sitting next to us were a New Zealand judge and his wife. After we had got settled in our places, and had introduced ourselves to each other, he remarked, "Well, I reckon we haven't any complaint to make about the seats they have given us." I agreed.

A Spiritual Experience

We had quite a long time to wait before the ceremony began, but we did not find it long. Something was happening every minute, and the blaze of colours spread before our eyes was so striking that one felt all the time one was viewing a succession of very colourful pictures. We were furnished with programmes showing the exact minute when each one of the many processions was due to arrive, and they came along with great punctuality at the times indicated. It was interesting to pick out the various members of the Royal Family and other notabilities as they took their places and awaited the coming of the Queen. From the time when she appeared until the end of the ceremony, she was, of course, the centre of interest—a slight, girlish figure, possessed of wonderful poise and regal dignity,

(*Continued on page* 28)



Dept. National Defence Photos

The Moderator, Rt. Rev. A. A. Scott, D.D., and Mrs. Scott were guests on board *H.M.C.S. Magnificent* (Light Fleet Carrier), the largest ship in the Canadian Navy (18,000 tons), during the Naval Review at Spithead. The Carrier normally embarks the 30th Carrier Air Group which consists of VF-871 Squadron of Sea Faring Fighters, and VS-881 Squadron of Canadian-adapted Avenger anti-submarine Aircraft. In the above photograph the *Magnificent* prepares for her part in the Review. Inset: *H.M.C.S. Magnificent* at her home base, Halifax, N.S.

Behold, O World, the Toiling Man!

Labour Day, Sept. 7th, 1953

HARVEY G. FORSTER, Welland, Ont.

The Church must face the tensions of labour-management relations with realistic understanding. Else its Labour Day message will be piously platitudinous, not conducive to respect from either party.

There is and will continue to be a basic tension between labour and management. Labour's aim, in the crude words of Gompers many years ago, is MORE—more wages, more free time, more security, more pensions. Management's aim is also MORE — more profits. The two aims conflict despite the necessity for co-operation in the production line and the possibility of ganging up on the consuming public. The tension comes to its head in the signing of the collective bargaining agreement and its renewal from year to year.

The two parties come to the collective bargaining table with arguments backed by strength. The strength of the union is in its potential picket line. Management's strength is in its ability to withstand a period of non-production, with continued maintenance costs and the possibility of lost markets. When the respective strengths are relatively equal, a compromise settlement is not hard to find. Governmental mediation is often helpful. When one group is relatively weak, then the appeal is made to principle of one kind or another, and the battle will probably be long continued.

Church Understanding

The Church needs to understand:

1. That neither party is exceptionally sinful. They are not moved by that demonic lust for power which seeks power for its own sake. They are ordinary men who want more income from industry.

2. That this tension is not particularly bad for society. A virile society is not a placid one but results from the achievement of a rough harmony among conflicting interests.

3. That it is seldom possible to pass a value judgment upon any specific struggle, saying this is white and that is black.

4. That harsh names and scuffles on the picket line are not symptoms of deep-rooted hatreds or indications that the edifice of law and order is tottering.

5. That capitalism is not the issue; both parties are organized to function within capitalism.

What Can the Church Do?

1. Be the Church; that is the universal society in which employer and employee meet as common sinners but as common sons of God. This implies no disgusting fawning on wealth, nor any subservience to laboring men.

2. Avoid easy solutions, especially such platitudes as the Golden Rule, a little more love, stewardship in industry, a sense of vocation.

3. Be tolerant to those ministers whose parishes in the industrial areas lead them to an exaggerated defence of the working man. Beware the immoral fear that they may injure the funds of the church.

4. Be materialistic, knowing that the division of life into spiritual and material is not in the Judaic-Christian tradition but a heresy. Man does not live by bread alone but he lives by bread. The earth is the table of the Lord.

5. Recognize that the sins of the spirit are more damning than the sins of the flesh, and that the sins of the spirit are as prevalent in a ministerial gathering as in a furnace gang.

6. Be not too specific in a prophecy of doom for our day, for society has a power of adaptation, is resilient, and the stones which the builders may reject, even trusts, corporations and labour unions, may be corner stones in a finer edifice in the future.

7. Recognize that no society should ask a man to cross a picket line, in spite of contractual obligations, poverty or dissatisfaction, for the picket line has become the symbol of the struggle by which the earth's dis-

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Course on Counselling Held at Union College, B. C.

It is estimated that one person out of every seven requires treatment for mental ill-health, and that sixty per cent. of our hospital beds are occupied by patients whose trouble is primarily mental.

These alarming figures are not likely to be reduced in a world of mounting crises and growing tensions, unless the Christian Church plays her full part, along with medical science, in the prevention and care of mental illness.

What is the role of the minister and congregation in this connection?

This was the principal topic of the splendid Summer Course given at Union College, Vancouver, B.C., July 6-18. Over fifty ministers registered for the course. Most of them belonged to the B.C. Conference of the United Church, but there were also representatives from Alberta and Manitoba, four Chaplains from military and government services, and nine ministers from the U.S. Denominationally there were Anglican, Lutheran, Presbyterian, Methodist and Congregational ministers present, in addition to those from The United Church of Canada. The course attracted a large and enthusiastic group.

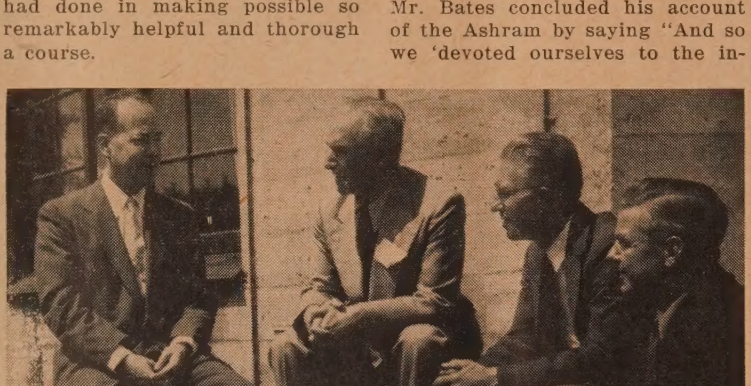
Principal W. S. Taylor, Professor G. Tuttle and Professor R. Wilson gave courses of lectures on Preaching, Group Activities, and Worship; showing how modern psychological insights can be used to enrich Sunday services and week-day activities.

The guest lecturer was Dr. David E. Roberts of Union Theological Seminary, New York, who gave a series of masterly addresses on Pastoral Counselling and the therapeutic power of the Christian faith.

Seminars were held each day, at which actual cases were presented by ministers and discussed. A number of recent films were shown, dealing with the causes and cure of mental breakdown. A visit was paid to the famous Crease Clinic, one of the finest clinics on this continent, and one in which there is a very high percentage of cures.

By preventive work, the Christian Church has throughout the centuries made an enormous contribution in this sphere. Those whose privilege it was to attend this Summer School feel that they have gained a deeper insight into those aspects of the Christian faith which have special significance for us in these bewildering times, and that they now possess a better understanding of how to minister to the troubled and distressed.

At the close, those who attended the School presented a gift of books to the Library of Union College, and expressed deep appreciation of what the College had done in making possible so remarkably helpful and thorough a course.



Dr. David E. Roberts, at left, chatting with three ministers at the two weeks' summer course in Pastoral Counselling at Union College, Vancouver, B.C. Ministers are, from left to right: Rev. Wm. Buckingham of Sydney, B.C., Rev. Harold Slocum of Blaine, Wash., and Chaplain B. A. Peglar of the Royal Canadian Navy.

125 at Ashram, Alma College

One hundred and twenty-five people attended the Ashram led by Stanley Jones at Alma College, St. Thomas, Ont., for a week in July. They came from as far west as British Columbia, as far east as New Brunswick, and as far south as West Virginia, U.S.A. They represented a variety of occupations: housewives, ministers, teachers, farmers, and from most of the other professions. Ten or more different religious denominations were present.

An Ashram has been described as "a closely knit disciplined fellowship of kindred minds living and working together and seeking a common social and spiritual end. It was this spirit that was cultivated by the leader and his associates. "Brother Stanley," as he was called, began the day with the group at 6.40 when he spoke from the book he will publish this fall.

In an illuminating address to his congregation on his return from the Ashram, Rev. Robert Bates of Thamesville, Ont., spoke of the five prevalent factors to the success of the Ashram: a devoted spirit among the persons present, excellent instruction, friendly fellowship, communion and prayer. "In a small room an altar and kneeling desk were set up," he said. "A prayer card was put on the wall and persons signed up for one hour of the three day prayer vigil both day and night." Mr. Bates concluded his account of the Ashram by saying "And so we 'devoted ourselves to the instruction given by our leaders and Brother Stanley, and to fellowship, breaking bread and praying together.' And we tasted that gentle arrival of the Holy Spirit, which turned the open hearts conscious of their need into overflowing hearts witnessing to what the Ashram had done for them."

Graduate Large Group at College

Mount Royal College, Calgary, Alta., was filled to capacity last year, the Principal, Dr. John H. Garden, reported at the Convocation held in Central United Church. In fact all students desiring to attend could not be accommodated.

Dr. W. H. Johns, Dean of the faculty of Arts and Science at the University of Alberta, in his address to the graduating students stated that at no time in history has the challenge to young people been as great as it is today. There is a shortage of youth, he explained, due to the fall in the rate of increase in population during the depression years 1931-7. "The need for young people was never greater — the path was never easier."

Exposition Goes t Western Canada

After being seen by 200,0 people in Ontario and the Ma times, The United Church Expos tion and Pageant moves west. T mammoth van with equipment now on its way, driven to Va couver by James Ridout, son Dr. Denzil G. Ridout. Bert Ande son of Victoria will take over t driver's seat after the van reach Vancouver. The Exposition ope in Metropolitan Church, Victor B.C., on Sept. 10th and runs f five days. The pageant will given in Victoria, Sept. 15th, 16t 17th. The Moderator's Rally w be held in the Arena, Sund evening, Sept. 13th. The Mode ator, Rt. Rev. A. A. Scott, D.D will speak. Massed United Chur choirs will sing, and the Salvati Army band will play. Speake accompanying the Exposition w be the Moderator and Mrs. Scot Rev. M. C. Macdonald, D.D., Ass ciate Secretary of the Board Home Missions; Rev. George W liams, D.D., Associate Secretar Missionary and Maintenance D partment; Rev. C. C. Kim, Kore and Rev. Roy Neehall, Trinida Others assisting are Mrs. Geor Williams, sale of books; Mrs. Mix and Mrs. Denzil G. Ridout, charge of materials and costum

Vancouver dates for Expositi are Sept. 17-22, in St. Andrew Wesley; Pageant, Sept. 22nd a 23rd, possibly 24th. Caravan wi all displays but no Pageant, Pe ticton, Sept. 25th-28th.

The itinerary from there on i

Lethbridge—Southminster Church: Oct. 2-6; Pageant, O 7, 8.

Calgary—Central Church: O 15-20; Pageant, Oct. 20, 21.

Edmonton — Metropolitan Church: Oct. 22-27; Pagea Oct. 27, 28.

Saskatoon—Knox United Church: Oct. 30-Nov. 3; Pagea Nov. 3, 4.

Regina—Metropolitan Churc Nov. 5-10; Pageant, Nov. 9, 10.

Dates for Moose Jaw, Brando Winnipeg, Fort William and Po Arthur will be announced later.

Steven Pederson was Valedi torian.

Dean W. J. Collett read t names of scholarship and awa winners in the University a High School Departments, wh J. W. Hepburn, director of t commercial, and J. Buttle of t physical training, read the nam of the award winners in the departments. That Alberta dea in oil was evidenced by the lo list of students receiving diplom in Petroleum Engineering.

Music was provided by organi Harold Ramsay, director of Mou Royal College Conservatory Music, the Girls' Choir und Murray Mencher, and violini Robert Harper.

RURAL RECOLLECTIONS

E. W. HALPENNY

In the July 15, 1953, issue of The United Church Observer appears a charmingly well written article, by W. T. F. Johnston of Redwood, N.B., on "The Church in Rural Canada." On the same page (1) a beautiful rural scene of "The Church in the Vale." These two have stimulated me greatly. It happens, during my travels, I once visited "The Little Brown Church in the Vale." It also happens that the course of my career in life was shaped by "a little white Church" by the roadside, set in one corner of the little Community Cemetery, during the period 1882 to 1892.

In 1882 I was ten years old. From that date to 1900 I was closely associated with "a rural Church in Canada." By ten I was thinking seriously! I cannot recall one hour of my life when I did not "fear God." In early years it was, indeed, a **dread-full** fear.

I can indeed corroborate Mr. Johnston's allusion to "Hell fire and damnation." My father was "Recording-Steward" on "The Quarterly Board," somewhat equivalent to "Ruling Elder" or "Senior Deacon" in modern setups. He was a "Best Friend" in my Church. The only critical word I ever heard my father say of the Church was "To hear them preach you would think we were all sinners." Any fair-minded person will understand. He was merely a humble plodder in need of food. But "The hungry sheep looked up and were not fed."

A Community Centre

On our farm, set well back, in busy season, we sometimes did not even see a neighbour's dog between Sundays. What wonder then, that we welcomed Sunday P.M. at the "little white oblong church" (it seated about 140). It was a "Community Center" indeed! Little else happened in the neighbourhood during the year.

I recall with deep respect the courtships that blossomed and ripened at that little Church. I think I could name about a dozen.

"Revival meetings," too! We were Methodists! After harvest and before bad fall weather arrived, we had them. I can live over several experiences. I recall one during which the "Altar-Call" hymn each and every night was "Come sinners to the Gospel feast" (206). I stumbled along! I sought eagerly! I thought "I stood outside the gate." I think now I never was outside the fold. I had a fine Christian home, with worship morning and evening, all of us kneeling. **I was inside!** but I needed to make connection, to find "the Assurance of Faith." I sung to 1 John 1: 9. Light came. After the meetings closed, on a March Sunday afternoon, during an after-preaching-fellowship, or testimony, service. That was in 1888.

Our Church Social "Tea-meetings" too deserve mention. The cost was 25 cents. Each person had a paper bag well filled with dry food and one or two cups of tea as desired. Our Church got wise and to avoid the "rowdy-element" filling the food-bags, with air, and exploding them, we cut the bottom corners.

Across the way was another Church. It had summer student service only. They were "Presbyterians" and strangers to us! Our circuit (four appointments) had slumped to condition where dear, loyal, old ministers came for their final years of service. Needless to say, we waned.

The Change

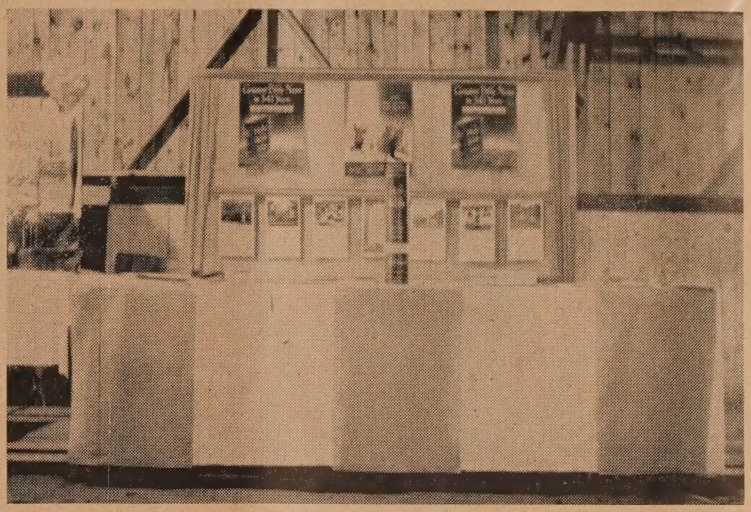
In 1890 "the change" came! Our assigned minister was a newly ordained "B.A., B.D.," fresh from "Victoria College." What a change! The Church rallied and filled. Even some of the Presbyterians came.

Almost immediately, our new minister, the Presbyterian student supply, and even the Episcopal rector were "hobnobbing." Some of our people were scandalized; Members of the two choirs began fence-climbing. Soon we had one choir serving the two Churches. It was a new day! Our vision cleared. Our horizon broadened. Such a change in community atmosphere! That was ten years before dear old Doctors McVicker, Carman, et al., planted the seed in 1900 that produced in 1925 the promising tree "The United Church of Canada." Thank God for the Ecumenical surges of today. The End is not yet!

July 3, 1952, was my 60th anniversary of entering the ministry of "The Methodist Church, Montreal Conference." I will soon be "Fourscore plus One." I am an older brother of "Dr. T. A." of Stanstead College, St. James (eight years as minister) Cornwall and Winchester experiences. "Dr. W. T." of the French work in Montreal was our cousin. Further removed in cousinship was "William." All of us (four) in the same Conference.

I watch **The Observer** Obituary pages keenly for mention of the passing of any members of the "old guard." So far as I know, of all those who were "Probationers" in the Conference, or students in "Old Wesleyan" in the span 1890 to 1900, all have been "called" except "Dr. C. J. L. Bates" of Toronto, and myself. Others may still linger. I cannot be sure!

Yes indeed! life in "a rural Church in Canada" in the last decades of the "Nineteenth Century" was simple, the programme limited and routine, but warm and hearty thanks are due its memory.



The Church Exhibit at the Fall Fair, Manitowaning, Ontario, 1952.

CHURCH EXHIBITS AT FALL FAIRS

C. G. HARRIS

If you are thinking of having an exhibit of literature at your local fall fair, perhaps the experience of Knox Church, Manitowaning, may be of some help.

Exhibits of religious literature are not a new thing at the Manitowaning Fall Fair. The Rev. Mr. Boyd of Sudbury, who had a considerable radio following on the Manitoulin Island, supplemented his radio ministry with an exhibit of literature at the Manitowaning Fair. This created a certain amount of local interest, and in 1951 the Session of Knox Church decided that the local church ought to have an exhibit also. For two years now we have had a full scale literature exhibit at the fair, and we have discovered that there is a demand for religious literature, especially for material suitable for children.

Planning

In planning an exhibit for a fall fair, three things should be kept in mind.

In the first place, fair crowds usually do not have much money. They come to look rather than to buy. So a good rule is to stock not more than five of any item costing under 25c, not more than two of anything in the 25c to 50c price range, and not more than one of any article costing over 50c. There are exceptions, of course, but they are fewer than you would think. In 1952, at Manitowaning, we sold about fifteen dollars worth of material, most of it at less than 50c per article. The most expensive item sold was $1.65.

In the second place, fair crowds are more likely to buy pictures, plaques, and mottoes than books, although there is a good demand for children's books. The materials found in the 1952-1953 Catalogue of the United Church Publishing House on pages 15-21, 39-50, 51-62, 80-83, and 117 are the kind of things to stock. Also saleable are the Catechism, the Statement of Faith, Dow's "This Is Our Faith," the United Church Calendar, the Missionary Study Book, and the Mission Band packet.

In the third place, fair crowds contain a large number of people of other denominations, and some provision ought to be made for them. It is helpful to divide the exhibit into two sections, one labelled "United Church Literature" and another "Miscellaneous Literature." We opened up the booklet "This is Africa" at the large map which showed the location of the various Protestant Missions, so that the Baptists, Brethren, Disciples of Christ, Evangelical U.B.'s, and Mennonites could see their denominational names. Similarly, Disciples of Christ were pleased to have it pointed out that "African Heritage" was by a Disciple missionary. And Anglicans appreciated the presence of such books as William Temple's "Christian Faith and Life," and Canon Richardson's "Preface to Bible Study."

Does It Pay?

But some will ask, "Is it worth all the time, the effort, and the expense" (because it is certainly a money-losing proposition). We have sometimes wondered about this ourselves, but the indications seem to be that, over the years, it is very much worth-while. It provides (1) an opportunity to let people know that the material is available, (2) an occasion for conversation, and (3) the opportunity of placing material in the hands of our people, for not only do we sell literature at the fair, but repeat orders keep coming in during the rest of the year.

One last word. At the conclusion of the 1952 Fair at Manitowaning, the President of the Providence Bay Fair invited Knox Church to bring its exhibit to their fair. And, as this provided an opportunity to help with the publicity for Bible Observance Week, and as the Providence Bay minister agreed to sponsor and look after the exhibit, we did so. However, this was the first time that they had had such an exhibit, and it aroused only moderate interest. It takes time to build up a response to a literature exhibit. But those who persevere will find it a rewarding experience.

A Y.P.U. Rally to the North

Hamilton Executive Attends Sudbury Rally

JOYCE LITTLE

It's a grand thought to be heading north on a very hot day, and especially when the purpose is for a Young People's Rally, for we who have experienced the Christian bond of fun, fellowship and inspiration, know these get-togethers are incomparable.

So, on the night of June 5th, we eagerly set off on a trip to Treasure Island (Manitoulin Island) for Sudbury Presbytery Rally. We stopped at Owen Sound for a break, which in our language means something to eat, and just nicely got started again when it started to rain. When one of the drivers, Stan Harris, got soaked, Marg Dempsey came forth with the brilliant suggestion of hanging his coat outside to dry.

When we arrived at Tobermory (1.00 a.m.) we were glad to be shown to our staterooms on the ferry, and it wasn't long ere we were in slumberland. At 7 o'clock in the morning we heard the rumble of the motors, which told us we were on our way. After a hearty breakfast we stood on the deck awaiting the first sight of Manitoulin Island. We had with us, Ralph Howlett, our theme speaker, and although his addresses were based on "Which Way Ahead?", we took wrong roads. We did see a good portion of the Island though, and with those 90 degree curves had lots of excitement. After a wonderful picnic lunch near Mindemoya, we were taken over to Treasure Island, where we enjoyed hiking, rowing, singing, etc., while waiting for the Sudbury people to arrive. By the time they did gather, our stomachs really were empty and we certainly did justice to the feast which was spread before us; turkey no less, with all the trimmings—and as much as we could eat and more!

Vespers were taken by Hamilton Conference Executive, and Ralph spoke to us on "The Human Way." The evening proved to be one of merriment, and Bill Whitley seems to have become "King of the Corn Flakes," while Florence Ward and Ralph Howlett, world famous actress and actor, with the support of other well-known "stars," did their bit to fill the lodge with laughter.

Mornings usually do start with breakfast, but never with a breakfast such as we had on Sunday morning. There just simply was no end to that delicious supply!

Conference Activities were presented by Conference Executive,

(*Continued on page* 22)

Material for this Page should be sent to Youth Dept., Room 523, Wesley Buildings, Toronto 2-B, Ont.

YOUNG PEOPLE'S UNION

Twenty-three Young People, coming from Haldimand-Norfolk, Brantford, Hamilton, and Guelph Presbyteries, attended Sudbury Presbytery Rally. Hamilton Conference Officers, enjoying trip on the Ferry are, front row: Ruby Grassie, President; Joyce Little, Secretary; Margaret Dempsey, Member-at-large; back row: Howard Pond, Citizenship and Community Service Convener; Bill Whitley, Vice-President; Florence Ward, Leadership Education; Audrey Brown, National Representative.

FRENCH PROTESTANT YOUTH

J. E. BOUCHER, Pointe-aux-Trembles

There are in Montreal three French pastoral charges under The United Church of Canada: St. Jean, le Sauveur, and Bethanie. St. Jean is the oldest and strongest, and has been self-sustaining for over thirty years. Our Church also ministers to small French Protestant communities in St. Hyacinthe, Namur, Pinguet, St. Martyrs, Ottawa, Thurso, Masham, and operates, through the Board of Home Missions, the French Evangelical Institute at Pointe-aux-Trembles, in the east end of the Island of Montreal. It is only in Montreal, however, that the young people of the French Churches are organized.

As the number of young people in each congregation is too small to permit the functioning of a separate unit, a body called "l'Association de la jeunesse protestante francaise" (the Association of French Protestant Youth) was formed, with a view to banding together all the young men and women of the three French Churches, and creating an "Esprit de Corps" that would add strength to the French cause in Montreal. It was felt that, in uniting their forces, they would be more effective, engender more enthusiasm, and serve more adequately the purpose of a Young People's Society. The Association has not yet seen its way to affiliate with the Young People's Union of our Church. It may do so later on when the advantages of such an affiliation are more clearly seen. In the meantime, it carries on its work, under the guidance of the three French ministers concerned, and the leadership of a strong Executive. It has its own constitution and bylaws, and meets on the first and third Tuesdays of the month.

The main purpose of the Association is to build up Christian citizenship, to enthrone Christ in every sphere of human endeavour, and to develop a due sense of Church responsibility and obligation. To a great extent, this purpose has been achieved, for during the five years or so it has been operating, it has produced loyal churchmen; in fact, one of its members has responded to the call of the Church for full-time service and is now a theological student, having obtained the Bachelor of Arts degree at the last convocation of McGill University.

Last winter the Association paid two visits to the French

(*Continued on page* 22)

Third Letter From Leanore

Leanore Kettles Reports Travancore

In my last letter I promised tell more about the Confere discussions. I plan to do this pointing out some of the thi which proved to be a real opener to me.

First may I say that in spit the fact that the Western d gates were fairly average in t knowledge of the Bible there w times when they found it diffi to keep up with the European Asiatic delegates. The Europe know their Bibles through through, and in a good many c the Asiatic delegates had ha really vital Christian experie They couldn't understand why should have any problems in country when we're a Chris country. Of course, they woul understand because they d know that far too many of never experience family wors nor do they know that becaus the number of Protestant den inations our schools are lim in their religious teaching. felt rather ashamed to admit the only religious educatio good many of our boys and g are getting in this part of world rests with the Sun School teachers and amounts approximately forty hours a y

The Bible Study groups every morning for approxima one and one-quarter hours, w the entire conference was bro up into small groups of abou persons. All of the delegates c armed with questions and p lems from their various count and seemed to have the idea there would be someone on h with ready-made answers. But was the wrong attitude to tak we were soon to discover. If were to find the answers to many problems which were ra it would be necessary for study on the part of all.

As we really got into our cussions, time and time a delegates were heard to say " Church is too slow. It just keeping pace with the tim From many countries came cry that "the Church is so ine tual in the world and seems t afflicted with spiritual weakne that Christian organizations actually competing with one other in the name of Christ, that the growth of sectaria is making the problem great All countries are affected by lack of lay leaders. However, did realize that we are the Ch and in pointing out the Chur weaknesses and shortcomings were really pointing at ourse It was when we began to re nize our own weaknesses Church and the problems w we ourselves have presented, new light seemed to shine an were hopeful of returning h with a new and better underst ing of tasks ahead.

Debtors

A man may make a million and ll know very little about mak- a life.

Jesus once told a story about a n whose business transactions olved many millions, but they ame so involved that one day found himself in debt to the al treasury to the extent of ten llion dollars.

To satisfy the claim, the mon- h gave orders that all the n's assets were to be sold, and n the man himself and his wife l family were to be sold on the ve market.

t was a terrible blow. We are ggered at the severity of the tence, even as Jesus' first hear- were, though they knew that nan could so fall into slavery debt at that time.

Jesus continued the story.

The debtor pleaded for time to ay the king. To his surprise d to ours!) the king was ved with mercy beyond all ectation. He granted more than unhappy man dare ask. He gave the entire debt!

t is quite conceivable that us paused at this point in his ry as exclamations of delight l relief broke from his audi- e. "What a merciful king!" ow grateful the debtor must " "Imagine having a new rt in life!" "He will never get the kindness he has been wn."

Won't he?

As the man left the palace, con- ued Jesus, he happened to meet ellow subject of the king, whom immediately accosted roughly l said, "You owe me twenty lars." Suddenly the first man nd himself in the position of king, for here was someone eling before him now, begging time to repay a debt, albeit a ch smaller one. With none of king's mercy, he refused the r man's plea and had him own into prison.

The indignation of Jesus' lis- ers is matched by our own, as story is relayed to us in the gospel. Our sense of justice is satisfied only when we learn that the king soon heard of that man's meanness and punished him as he deserved.

But wait—what is this Jesus is adding to his story even while we are nodding our heads in satisfaction?

"So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Does this sobering thought not remind us of a plea we ourselves make regularly to God, "Forgive us our debts, forgive us our debts, **as we forgive our debtors?"**

The High King of Heaven, as men sometimes poetically refer to God, holds a grudge against no man but has love for every man. He is impartial in his love. His loving kindness and tender mercy are quite beyond the understanding of people like ourselves. We are quick to criticize, eager to judge, and often pleased to condemn this man as unjust, or condone that man as just. We are like children watching a foolish movie. We soon decide who are the "good guys" and who are the "bad guys." God overrules our little opinionated judgments and rebukes us by showering his blessing upon the just and the unjust alike.

Let God be praised that it is so, for if God dealt with us according to faults and failings, would he not have to deal with a heavy hand?

Each of us is a ten million dollar debtor, as we realize when we begin to search out our faults. We had better not plead our virtue or our ability to pay off by our own efforts. We had best throw ourselves upon the mercy of the King.

Through his Christ, we have learned to expect generosity of God in his dealings with us. Through that same Lord Jesus we learn that God expects generosity of us in our dealings with one another.

Freely we receive great mercy. Freely we should grant great mercy. We are fellow subjects of the King. We dare not deny to each other the favour we pray for at the Throne of Grace.

Prayer

O FATHER GOD, make us brave, so brave that none may know that we have sorrow. Help us to be of a good courage, neither afraid of the future nor dismayed at the present. Make us so to conquer sorrow that it may be lost in a deeper joy and an ever-abiding peace. Help us to straighten after pain as a tree straightens after rain, shining and lovely again.

May we face the world with eyes quiet with the reflection of a quiet soul and with a spirit peaceful with the willing acknowledgment that Thy way is wise. Grant that in quietness and confidence may be our strength.

Dear Father, we thank Thee that in the past when we have known sorrow Thou in Thy great kindness and love hast given not only relief but quiet joy and peace. We thank Thee that through the experience of Thy help in the past there is a deep assurance that there need be no anxiety for the present. Help us in the darkness of our sorrow to keep our sight, help us to see aright, to see that out of the dark comes light. Go! make us brave. Amen.—Constance Rumbough.

DEVOTIONS

Courtesy Cathedral Films

"Take heart, my son; your sins are forgiven."

Instrument of Peace

"On mission fields one always finds a great number of surprises, artists buried away back in some log cabin, botanical experts who are content to live alone in the hills, and musicians who play anything that is put in front of them."

So writes Mr. D. E. Johnstone from Riondel in British Columbia. Mr. Johnstone is one of that battalion of young men in whom the church takes special joy, the student missionaries who go out from our colleges and seminaries to more than 200 centres across Canada, from which they serve many thousands of families.

We share Mr. Johnstone's delight in the discovery of talent and artistry in the smaller centres, and we are indebted to him for the following poem by Mr. William B. Embree, Boswell, British Columbia. Mr. Embree has cast into metre the well-loved, centuries-old prayer of St. Francis of Assisi. We believe Mr. Embree's fourteen lines will become a popular clipping for our readers:

Make me an instrument of Peace,
O Lord,
To forge a plow that will replace
a sword.
In fields of hatred let me now sow
love,
Where there is doubt let faith
soar high above.
Those who have wronged me, let
me pardon now,
And those in dark despair with
hope endow.
Where there is darkness let your
light shine through,
Where sadness rules let joy their
hearts imbue.
O Divine Master, grant that I may
seek
To aid the helpless and console
the weak.
It is in giving that we will receive,
It is in pardoning we win reprieve,
It is by loving that we conquer
strife,
By dying that we win eternal life.

Forgiveness

"Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. . . . And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart." *(From Matthew 18)*

Peter Gordon White

Curiosities of Literature

A Faded Glory

NEIL M. LECKIE

If the request, or the demand, of the Editor of this paper for the continuance of these "Curiosities of Literature" is to be obeyed as it has been obeyed regularly for the last sixteen years, there may be a certain fitness in giving, now and then, some recognition to a famous mythical potentate who seems in these latter days to be losing a measure of his former glory. This personage is no other than the powerful arch-angel called Satan, who is mentioned a few times in ancient Hebrew books, and who in later Christian centuries was given an important place of authority in human affairs. A brilliant modern writer has said of him that inasmuch as this Prince of the powers of darkness has maintained for a long time the spiritual headship of four-fifths of the human race and the political sovereignty of the whole of it, he must have possessed executive ability of the highest order. And the high place given to this Satan in the **Paradise** Lost of our great English poet is summed up by a French writer in such words as these: "While he was to blame for the obstinacy of his rebellious spirit, he was greatly to be admired for the firmness with which his downfall was accepted, and for the courage with which he planned and accomplished his revenge. How vast was his project! What boldness there was in the execution of it! And was there ever a more splendid enterprise than that in which this heroic figure, with a boundless gulf of darkness yawning at his feet, spread his great wings, and flung himself into the abyss!"

By early Christian zealots Satan was identified with the serpent in the narrative of man's first disobedience, an incident already warped from its remote and original significance, and for many ages he occupied a place in the minds of Christendom almost as important as that of the supreme Christian deity, though lower in nobility of character. To him and his comrades there had been assigned a dark underground region, into which also were sent those who had misspent their days of mortality, these victims to remain in this place of subterranean gloom forever. Satan himself and his underlings, on the other hand, were able to leave their dark abode, to mingle with those who dwelt in human habitations, enticing them to do evil. And in this exploit they were, of course, eminently successful.

A New Occupation

But now appears a strange contradiction or paradox in the character of this Prince of Darkness. Stout adversary of all that is good, he is also engaged in the inflicting of punishment upon evil-doers. Instead of giving a welcome to those who had taken his advice and lived in sin, we find him appointing cruel tortures for these inmates of his infernal region. According to one famous account of these horrors all the sinners who had been nominally Christian were boiled in great iron pots, while demons were stirring up the fires with right good will. In another row of cauldrons were all the Jews, yelling and screaming, as buckets of cold water were poured on their heads to show them what a blessing Christian baptism would have been. In a third row were all the pagans, and even such a one as Socrates was heard to cry out that having taught Truth and Justice while he was alive he did not deserve this treatment. But he was told to hold his noise, as all pagans must be dealt with alike. Nor is it very long since Christian congregations were being told to glance over their shoulders at the clock on the back gallery, and take note that with every swing of the pendulum some lost soul who had lived near Africa's sunny fountains, or in Ceylon, was dropping into this underworld of doom. In the Church of Rome, when it is proposed to add a new name to the Saints' Calendar, the Conclave must listen to one of their own members, who, as Satan's Advocate, endeavours to prove that the candidate for saint-hood has been too sinful to be thus honoured; Satan rebuking sin.

Nor was it only in some dark future state that Satan exercised his function of pestering the human beings who had listened to his suggestions and fallen into sinful courses. He sent his minions into village, town, and country-side to spread disease and other ills. Apoplexy was a blow of the fist from one of these demons. Influenza was the outcome of a poisoned breath. Mental derangements indicated demoniacal possession. Witches and sorcerers were in league with Satanic majesty; and travellers on lonely roads at night must be warned not to look behind them lest some fearful fiend might be treading in their foot-steps. The tempter and his co-adjutors were alike the source of evil-doing and the administrators of retribution.

"Ichabod! Ichabod!"

Now, however, as in many other phases of man's life, a new day has dawned. And as once a dying Hebrew cried out "Ichabod! Ichabod! The glory is departed from Israel!" so might Satan lament his faded eminence. The evil which he was said to have implanted in the heart is not yet cast out. We still err and stray like lost sheep. We still leave undone those things which we ought to have done, and there is still a measure of truth in the acknowledgment that there is no health in us. But no longer do we hear of sin's enticements coming from any other source than from within the heart itself, and from the precept and example of our neighbours. And the mysterious depths beneath our feet, once populous with demons, is now known to us only through the scientific conjectures of Chemistry, Physics, and Geology. Even those who cling tenaciously to philosophies reckoned by others to be obsolete seem to have acquiesced in these changes, and they may in due time accept even larger and richer emancipations.

THE MUSIC MAKERS

80. When School Bells Ring Again

FREDERICK J. HORWOOD

Now that summer days are almost over, and swallows homeward fly, and harvesters have gleaned the golden fields of grain, and apples are growing redder every day, and pumpkins are larger every morning, and the sun sets a little earlier each evening, and the corn is high enough to hide a regiment of boys, and the lakes that gave you so many happy hours of swimming are becoming chilly, and the green leaves of the maples are losing their lustre prior to changing to a gorgeous assortment of orange, brown and red, and the sumachs are trying to turn to crimson, and wild fruit grows in abundance, and furry friends begin to look about for nuts to hide, and the big dipper swings into place, and the sky grows magical with northern lights, and all the world is at peace—then comes that sure sign of golden September, the school bell. (My schoolmaster would never have allowed me to write a sentence like that one: it would be too long to suit him, and it has far too many "ands".)

I wonder who started this business of going to school with a shining morning face. Someone who was very clever and learned so many facts and figures was not satisfied to keep it to himself, but immediately collected a group of innocent youngsters about him and tried to teach them some of the things he had learned. Ever since that time there have been clever people teaching others not so clever, and when that was done in an orderly way in some sort of building to keep students in from the rain, it was called a school; and schools have been going on ever since.

My first teacher was a lady. On my fifth birthday it snowed in London, and teacher sent us all into the white school yard, each with a little tin dish, which we were to fill with snow. Then we lined up in the class room before a blazing fire and watched the snow turn into water. To prove it was water we drank it. There

were no germs in those days, we didn't catch a disease. Teach told us amazing stories of Arabi Nights, Robinson Crusoe and Ali in Wonderland, so that we we always looking about for magne rocks, desert islands and rabl holes. And then we were promot and our teacher was a man. knew so many things that frightened us and tried to cra so much knowledge into us th we wondered if we would ev need to know the names of all t monarchs, all the rivers, all t lakes and cities and industries the land in which we lived. was probably paid for six hou teaching each day for elev months in the year. But aft school hours were over he becar not just a teacher but a re

(*Continued on page 27*)

Marriage Guidance Council

F. W. L. BRAILEY, Toronto, Ont.

The Hon. J. C. McRuer, Chief Justice of the Supreme Court of Ontario (also chairman of the United Church Commission on Marriage 1946), in an address to Grand Jury in 1950, referred to his experience while a member of the Royal Commission investigating the penal system of Canada. He said he asked the question "What is the one greatest cause of crime?" and discovered that "it mattered not in what province of Canada, whether in the United States of America, England, Holland or Belgium that I asked that question, I almost invariably got the same answer—'Broken homes.' It may be homes broken by death, by unavoidable separation or divorce, but a well-regulated home is the one greatest factor in prevention of crime and the enforcement of law today."

This is just one facet of the family and reveals the deep need in many homes for the gospel of salvation and for the power of the Grace of God.

It was in recognition of this situation that the General Council asked the Boards of Christian Education and of Evangelism and Social Service, to explore the potentialities of a Marriage Guidance Council. In due course the Marriage Guidance Council was inaugurated and its personnel is representative of the allied professions and agencies concerned with family life. A statement of progress was made to the last General Council, and a sum of money has since been granted "To initiate clinical conferences or institutes for ministers, and to provide some specially trained leadership, to help ministers in the field of pre-marital and post-marital counselling." The members have kept in mind their responsibility to the whole Church and anticipate the expansion of this project across the Dominion.

The members of the Marriage Guidance Council are determined to wrestle with the basic problem of "What is Christian marriage?" It is here that Professor C. W. Leslie, head of the department of theology and philosophy of Emmanuel College, has stimulated the life of this group by his courageous thinking. A library is being gathered, and the members are reviewing and evaluating these books, pamphlets, filmstrips and movies. Informal discussion has taken place with representatives of other denominations and it was agreed to share experiences and where possible co-operate in joint undertakings. Correspondence has been initiated with a view to establishing closer liaison between the executives of several national organizations who are working in the field of family life. For example, Dr. J. D. Griffin of the Canadian Mental Health Association, in a statement on "Co-operation between ministers and psychiatrists in marriage counselling" averred that there is an increasing goodwill on the part of psychiatrists to the place of clergy in counselling troubled people. Experimental pilot clinics are being undertaken with a view to discovering what type of leadership is most helpful.

One of the outstanding members of the marriage guidance council is Dr. Marion Hilliard, chief obstetrician at the Women's College Hospital in Toronto. Dr. Hilliard has been a pioneer in premarital guidance efforts and has generously given of her time and knowledge to those who have organized study courses in marriage guidance. Regarding the large number of women who have come to her requesting information and help as they look forward to their marriage, Dr. Hilliard finds that many of them come too late for the most adequate help. She is convinced that all young people facing the prospect of marriage, should have an opportunity to study under skilled leaders for this responsibility. Successful homes are not a coincidence or just luck, but are the result, to a major degree, of the spouses' willingness to master the art of living together and to diligently seek the wisdom that comes from knowing each other.

Another member who has been of particular assistance to the council is Dr. Wilfred Boothroyd, who is a medical doctor, a specialist in psychiatry, as well as a son of the manse and an ordained minister of the United Church. Thus he is able to give a most unique type of leadership and act as an interpreter to the various professions. Dr. Boothroyd recently led an experimental seminar on marital counselling, over a period of nine weeks, with ten ministers from various types of congregations in and around Toronto. In order that the Church may do more effective pastoral counselling, Dr. Boothroyd recommends that assistance be given along three lines: (i) Attitudes—intra-personal and inter-personal; (ii) Skills in counselling—both non-directive and directive; (iii) Knowledge—to provide an adequate background.

When rifts come between husband and wife, many rush off in haste to get a legal separation or divorce via a lawyer. One of the members of the marriage guidance council therefore is Mr. Ralph Mills, Q.C., a very busy and prominent church leader. Should lawyers advise these clients to go to their minister or some other conciliatory medium? Dr. Garbett, Archbishop of York has said "We must teach the duty of forgiveness. It must never be taken for granted that an act of adultery has inflicted a wrong which can never be forgiven or remedied. Genuine forgiveness can heal deep wounds." Moreover, in Great Britain "many hundreds of men in the forces withdrew their petitions for divorce, when they discovered that divorce for the asking was not obtainable by the law of the land." Perhaps they went back to try a little harder to make their marriage more successful. Time is one of the most important factors in healing marital disputes. Hasty marriage and impetuous marriage are twin evils. Hence, we need the closest fellowship and co-operation with Christian lawyers.

(*Continued on page* 28)

Rev. J. R. MacDonald, D.D., LL.D., Chancellor of St. F. X. University at Antigonish, N.S., (left) hooding and conferring the Honorary degree of Doctor of Laws upon Rev. J. D. Nelson MacDonald, Woodside Church, Dartmouth, N.S., (right) who is Director of CUNA (Credit Union National Association), Mutual Insurance Society for the Canadian district.

Catholics Honour Protestant Pastor

Rev. J. D. Nelson MacDonald, United Church minister in Dartmouth, N.S., was honoured at the recent Convocation of St. Francis Xavier University, Antigonish, N.S., which marked the 25th anniversary of the founding of the University's Extension Department. The honorary degree of Doctor of Laws was conferred upon him, the citation reading:

"One of the original promoters of Adult education and economic co-operation in the Atlantic Provinces at one time or another, a chief executive officer of nearly all our major educational and co-operative organizations; a lecturer, educator and organizer who carried the message of co-operation and adult education across Canada and into the United States.

"A man whose ministry in The United Church of Canada, has been distinguished by a crusading spirit for social justice and social charity."

The honorary degree of Doctor of Laws was also conferred upon Rev. Benson Y. Landis, Associate Executive Director of the Department of Research and Survey, National Council of Churches, New York.

HOUSING—A Problem for Christians

The Church's Official Statement

W. G. BERRY Associate Secretary, Evangelism and Social Service

The Fifteenth General Council of our Church, meeting in Hamilton in 1952, passed a resolution on Housing which read as follows:

It is Recommended that this Council:

1. Affirms its conviction that statistics show that the rich are increasingly getting the advantages of government housing, and the poor getting practically none.

2. States that a housing emergency exists affecting chiefly the low income groups often with only one wage earner in a family of several small children.

3. Urges municipal governments to co-operate to the fullest extent with Provincial and Federal authorities to provide adequate public housing programmes of low-cost dwelling units for sale and rental.

4. Requests the Federal Government to enforce more stringently the existing regulations governing the use of essential building materials to the end that no shortage of these materials be allowed to stand in the way of erecting this low cost housing.

Is This the Business of the Church?

It may be asked, what possible interest has the Gospel of Jesus Christ in housing. Surely our job is to preach salvation to sinners and leave matters like housing to the experts who understand more about it than we do. The answer is simple. Where people live will often determine their attitude to the Gospel and to Christ. It will certainly have a decided effect upon their health and well-being. The Church must be interested, vitally interested in Christian homes. If there is a problem in housing today the Church must state its position, be interested in its solution, and do what it can to bring about the adoption of measures that will alleviate, if not cure, the evils resulting from bad housing.

What Is the Problem?

The Church, Trade Unions, political parties, the Canadian Legion, various provincial and community organizations, agree that there is a tragic need for more housing. Indeed most appear to believe that housing is a fundamental social problem of our time. Authorities differ as to the extent of the problem, conservative estimates place the number of those families which need houses at 500,000, while other less conservative groups place the number as high as between 700,000 and

(*Continued on page* 24)

The CHILDREN'S PAGE

MARGARET WILSON

God in Nature

Our Feathered Friends

Where do birds live? Have they homes of their own? Yes, almost every bird builds and lives in its own little home that we call a nest. They don't use their homes as we use ours, or as the cows and horses use theirs. Our houses are used all the time. We live in houses from the time we are born, and cows and horses use their barns day after day, but the birds use their homes only as nurseries.

Both the mother and father bird build the nest home. They carry all the building material in their beaks. Building a nest is not easy. You just try it for yourself some time and find out how really very hard it is to build a nest out of bits of twigs, straw, string, feathers, hair, and mud. Remember, too, that a bird can only carry one feather, a few pieces of straw and other material at one time. So they have to make many trips back and forth, back and forth to the tree, the bushes, under the eaves, or on the attic window ledge. Many birds take two weeks to build their nest homes. After the twigs and straw are twisted together, they are fastened tightly by mud that is carried in tiny bits in the bill of the birds. Most birds build a cup-like nest, without a handle, and to make it round and smooth on the inside the little bird sits in her nest and turns herself around and around until the inside of the nest is smooth. Not until it is all smooth will she lay her eggs, because somehow she knows that sharp sticks or twigs will hurt her little babies.

The woodpecker has a very strong beak and he uses it like a tiny axe and cuts a hole in a tree or pole and makes his nest there.

The lazy cat-bird often lays her eggs in the nest of another bird and flies off to have a good time while the other bird sits on her eggs as well as the ones she herself has laid there.

But this nest is hardly a home. It is so small that only the mother and her babies can use it, while the father bird sleeps on a branch near by. Then as the babies grow, the nest becomes crowded and within a few weeks they are taught how to fly and the little birds leave their nest. Sometimes those babies never return to their nest home but sleep in the bushes or trees. As soon as their wings

(*Continued on Col. 4*)

A Shepherd of Palestine.

The Friendly Star

There are millions and millions
stars in the sky—
But one of them is my own.
And when I am sitting alone
I see them all passby.
But one gives a wink
—At least, so I think—
As he stands on the br
Of the wide moon-river flowing
white.

And the millions and millions
stars in the sky
Pass in procession—a proud
And glittering, glisteni
crowd—
As lights on a river pass by.
But one stops awhile,
And gives a bright smil
In the friendliest style
Where the white moon-river
flowing all night.

Padraig O'Hora

From "Child Education Magazi

Sheep in Green Pastures

In the country where Jesus lived as a boy there must have been rugged, rocky hillsides, because the shepherds, we are told, had to cross the stony hills to take their sheep to green pastures.

Sheep are the very first animals mentioned by name in the Bible, and it is believed that they are the very first animals that man ever had around his home. They were sometimes as many as 1,000 sheep. They used sheep for food, just as we do, and used the skin for clothing, just as we do in our sheep-lined coats, only the first people used skins just as they were. They didn't make them into coats that look like our coats. It was much later that man learned to spin and weave the wool of the sheep into cloth for clothing.

The large herds of sheep probably helped to destroy the forests of the Holy Land. In some ways this would be helpful to the shepherds, because in those forests lived the wolves that hunted by night and destroyed many a herd of sheep. But they also destroyed the wood, and that was of great value.

Goats, too, were owned by most people in Jesus' time. A man could tell his wealth by the number of sheep or goats he owned.

They used these animals for food, and goats also gave them a plenteous supply of milk. Goats' hair was used for clothing and for curtains, and the skin was used for clothing, just as the sheep's skin was used. They also sewed up the skin of the goat in order to make bottles for carrying their water. They had to carry all their water from the big well in the centre of the little town, village, or in a central place in the country.

Every family had goats. The children would drive their herd over the rough, stony hillsides in their bare feet in order to see that their goats got sweet, juicy grass to eat and cool water to drink. The goats loved the rocky hillsides and the young shrubs and trees, and the herdsmen considered the goats of more value to them than the forests.

The Bible makes no mention whatever of our common cat. It seems strange, too, because the early Egyptians considered cats almost sacred. Cats were great pets of the Egyptians, and whenever one of their cats died it was buried with great honours. Yet the Bible doesn't say anything about them.

All through the Bible, too, we read about horses, but they seemed to use horses in connection with war. They used the little mule and ox for working in the field or for carrying loads over the stony roads and hillsides.

We don't use these animals as much as the Mexicans do. They hardly ever use horses, but you see the little, sure-footed mules carrying everything on their strong backs. Sometimes the loads are so large that from a distance you cannot see the little animals.

And so it is that many of the animals we have and use and love today are the same as they had when Jesus lived upon this earth. Others that we don't use but our Mexican friends use are exactly the same as Jesus knew about and talked about when He was ministering to the people around Palestine.

are strong, away they go, leav
their homes forever.

Now the weather is hot,
many of the birds who came fr
the south have moved north wh
they can find more worms
enjoy cooler weather. There t
are raising another family in
nest homes, only to leave th
again and fly southward as
weather gets cooler with the c
ing of autumn.

In the spring, we should ne
touch a bird's nest. We sho
not peek in at the eggs too
quently, or even at the empty
that has just been completed,
the birds will become frighte
and fly off to build some pl
where they will not be bothe
by inquisitive people.

Now though many of the n
are empty, the birds have g
and left them, so why not l
around in the hedges, trees
bushes, and just see how m
different kinds of nests you
find. Have a close look at th
too, and really see how cle
these little feathered friends
who do such building.

AUSTRALIAN JOURNEY

The Story of an Adventure

SHIRLEY DUNCAN,

Now in Toronto, Ontario.

Shirley Duncan in Australia holding a mother Koala with its baby on its back.

TO travel and see the far places of the earth had always been my dream, and I started y seeing my own country—USTRALIA.

My girl friend and I were arely out of school before we had anned the trip, persuaded our eluctant parents, and set off—to cycle around Australia.

Our journey was to take us 1,000 miles, frequently over ough bush tracks, through a vast, nely land (the size of the United ates of America).

Travelling north from Melburne, we pedalled across the ow-capped Australian Alps to anberra, Sydney, then on to opical Queensland. There we zed a while on the coral islands the Great Barrier Reef, where e waters teem with life of rare auty. There are corals of all apes and colours, giant sea emones, and bright tropical h. Each island is a real paradise swaying coconut palms and lden beaches.

Next we headed west into the terior and found ourselves in e strange, empty land of the origines, the kangaroos, and st cattle ranches.

Most of Australia's aborigines w live on Mission Stations, here they are clothed, fed, and ught in school. A large number these institutions are run by ethodists and Presbyterians, d we visited several Missions d were impressed by the great rk which the Churches are ing in this field.

The health of all the isolated ople in Australia is taken care by the Flying Doctor Service. In the far north, at Mount Isa, even met a Methodist flying rson. His little plane enabled n to keep in touch with his ck, spread over hundreds of les. He paid regular visits to e homesteads, and would fly most anywhere to perform wedngs, christenings, and funeral rvices.

Darwin is the first town in stralia to have formed a United urch. The population is too all to warrant separate urches for all denominations, the Methodist, Presbyterian d Congregational Churches ited.

The most difficult part of our rney was across the Nullabor ains, to Western Australia. There, the road ran straight for 500 miles over a barren, treeless desert. Only an occasional sheep ranch broke the monotony. Every second night we managed to reach a house, and could always be assured of a hospitable welcome. Our provisions would be restocked, and we would be sent on our way warmed by the kindness of these cheerful bush families.

When finally we cycled home to Melbourne, we had been absent for two and one-half eventful years. Our homecoming caused a good deal of excitement as we are the first women to have bicycled around Australia, so we were on the news-reels and radio programmes, and gave lots of lectures.

Shortly afterwards I set sail for England, where for the past two years I have been lecturing about Australia, and touring in 16 European countries.

Recently I came to Canada, where I plan to stay for a year before heading home to Australia once more.

Pioneer Memories

Dawson Creek, B.C.

MRS. IRVIN GROH, Vancouver, B.C.

Twenty-five years ago I left the beautiful town of Penticton to journey up to the wonderful Peace River Country to join my husband, a druggist, who had already settled in the little burg of Dawson Creek, B.C.

As there was as yet no railway further than Grande Prairie in Alberta, I had to complete the journey by car, and as it had been raining all day those who know anything about the Peace River gumbo will be able to picture that trip, which is one I shall never forget. To add to the gumbo distress, my driver was far from fit to be at the wheel.

Arriving at the end of my journey, I found to my dismay there were only six women in the little burg; no street lights, as it was lighted by gas lamps; also no church service or Sunday School. My husband at once began holding a Sunday morning service and Sunday School, which was well attended. Among others was one family of a Mother and five little children, who walked the mile and a half, never missing if it were at all possible to be there Of that wonderful family, I am glad to say one of those little girls today is an Elder in that church. In fact, two of our Sunday School girls became Elders in the church, which brought great rejoicing to our hearts.

The day at last arrived, with joy and excitement, when the railway came to Dawson Creek, and with that the town moved to its present location. My husband drove the first stake for the town site. This was another wonderful event — to see the stores and homes being moved that mile and a half by tractor, etc. One store, The Co-Op, was on the move for three weeks, and carried on business along the road.

Then came the happiest day of all, when we were able, through the effort of my husband, to build a little church, and then start a Sunday School, which my husband and I carried on alone for seven years. These were lean years for the people, and in order that many of the children could attend I supplied them with clothing which was donated to the work by the Conference Branch of the Woman's Missionary Society of the United Church. And what grand boxes those were! I have always been very grateful for them.

My husband would be up late and early to have a fire burning and to shovel a path to the door through deep snow drifts to the Sunday School for the children as there were few homes around at that time. All this meant unselfish service and the happiest days of our lives, in feeling we were helping to build for the future. We rejoiced to see many of our students become members of the church. Later, a Ladies Aid was organized in our home, and today there is a strong W.M.S. also. All three of these departments of the church are strong and active, a credit to any church.

Then came the day when the "One Clear Call" came for my beloved husband, and I was left alone with my memories of the past.

Today, Dawson Creek is no longer a tiny burg, but a lovely upgoing town which I'm proud to still call my home.

Organ Dedicated At Vankleek Hill

Trinity United Church, Vankleek Hill, Ont., recently dedicated a new Wurlitzer organ in memory of Frederick C. Durant. The organ was made possible by a bequest of Mr. Durant supplemented from his daughter, Mrs. Viola Rogers, Ventura, California. Mrs. Rogers was guest organist for the dedication service conducted by the minister, Rev. C. R. Wood.

New Staff for Canadian Academy, Kobe, Japan

Five Canadian young people have been appointed recently to the staff of the Canadian Academy in Kobe, Japan. Mr. and Mrs. Alan Johns of Ottawa, Ontario, have already arrived in Japan with their three-year-old son, Geoffrey. Mr. Johns will serve as Acting Principal of the School during the coming year. Others now en route are Miss Lindy McIntosh, Ottawa, Ont., Mr. Peter H. Church, Montreal, Que., Mr. Donald Williams, Toronto, Ontario.

The Canadian Academy provides elementary and secondary education for children of missionaries and other English-speaking residents of Japan. Besides Canadians, the enrolment includes children of American, British, Japanese, German, Dutch, Chinese, Turkish, Indonesian, Indian, Iraqui, and several other nationalities.

A new academic building has been under construction during the summer to replace the old building destroyed during the war. The new building is nearing completion and is expected to be ready for the opening of the fall term.

99 Per Cent Illiteracy in Africa

Rev. Claude de Mestral, of The United Church of Canada, Secretary of the International Committee on Christian Literature for Africa, addressed the members of the General Committee of the United Society for Christian Literature, in London, on the urgent need for books in Africa.

Illiteracy in Africa was as high as 99 per cent. of the population in some parts of Africa, he said, though in British territories the position was better.

Illustrating the demand for more books, he said that in a recent visit to Nyasaland he found only one graduate doctor.

In a list of 300 books asked for by members of a lending library, he said the topics covered marriage, psychology, sex problems, family life, economics and politics, but only five were religious. "That shows that education does not necessarily promote Christianity," he commented.

Mr. de Mestral made an appeal to the United Society for literature to help Africans to adapt themselves from rural and village life to urban and industrial. "We have not yet been able to give the answer which the working people are seeking," he said.

Recently the United Society, which has been distributing Christian literature for 154 years, sent to Africa 184,000 leaflets containing illustrated Bible stories in eight African languages to be sold, below cost, for less than ten cents each. After Mr. de Mestral's address it was reported that another series, in eight or ten different languages, was being prepared.

CHURCHES

The work at the Okanagan Japanese Church at Kelowna, B.C., has been progressing favourably during the past year. Rev. and Mrs. J. Kabayama have done faithful work in reaching the Japanese residents of the Valley from Salmon Arm to Summerland, a distance of about 100 miles. The Kelowna Church building has been redecorated and remodelled, with entrance changed to make a more convenient doorway on the south side of the building. A Young People's Society has been organized, and an evangelistic campaign carried on which has found many new members and adherents in these Okanagan communities. Shown above are the officials of the Japanese Church, Kelowna, B.C. Rev. J. Kabayama is shown in centre of back row. Mrs. Kabayama is fourth from the left in front row.

Visitation Mission, Kamloops Church

Kamloops (B.C.) Church, Rev. A. L. Anderson, minister, is enjoying a richer fellowship and conducting its affairs with increased efficiency as a result of a congregational visitation carried out this spring. The objects of this mission were threefold. Firstly, it was desired to bring the Church records up to date, and to establish the relationship of the individuals named therein to the Church, a task necessitated by the transient nature of much of the community. Secondly, it was hoped to bring to the people a fresh impression of what the Church is trying to accomplish in the community. Thirdly, there was the aim of giving publicity to a forthcoming preaching mission to be conducted in the city by the Rev. Gerald Gregson of Ottawa, Ont.

Under the guidance of the minister, careful preparations were started weeks ahead of time. The city was divided into fifty-five sections, each known to contain ten to twelve families, and a team of two visitors was assigned to each. Previous to the date of the visit, Sunday, February 11th, two meetings were held for the purpose of briefing the visitors on their objectives and recommended procedure. Each team was supplied with mimeographed sheets to be left at the homes on its list. These consisted of a list of all the organizations in the Church, and a programme of the Lenten Services to be held in the immediate future. Another mimeographed form was provided, on which the callers were asked to record pertinent information about every member of the family visited. Shortly before V-Day, a congregational letter was dispatched to all the members and known adherents, advising them of the forthcoming canvass and its objects, and the same information was given in the course of the broadcast services.

When the visitation was over, calls had been made on 675 families. The teams reported back to the Church, where a Committee of the Session received their completed cards, and in addition, made a point of getting the personal impressions of the visitors as a guide for future pastoral work. From the body of information so obtained, it was possible to compile a series of useful lists.

About forty "dead" names were wiped off the list of adherents, and about sixty new ones added.

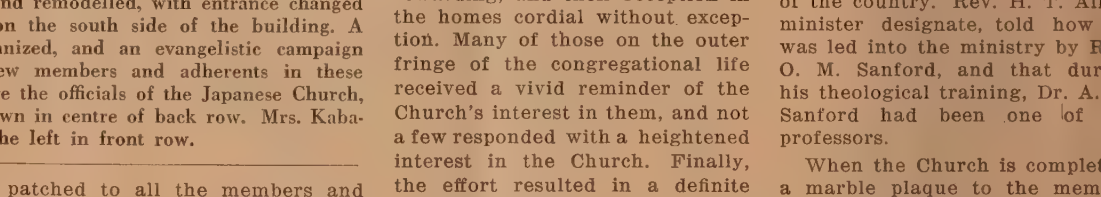
Not less important than the above were the intangible results of the effort. Many of the visitors were new to this sort of congregational activity, and volunteered with strong misgivings about their own abilities in this field. They found the experience to be richly rewarding, and their reception in the homes cordial without exception. Many of those on the outer fringe of the congregational life received a vivid reminder of the Church's interest in them, and not a few responded with a heightened interest in the Church. Finally, the effort resulted in a definite stimulus which was felt in all phases of the congregational activity.

L. C. C.

Sanford Memori Cornerstone Lai

The cornerstone of the Sanf Memorial Church, Vancou B.C., was declared well and t laid by Mrs. A. M. Sanford June 28th. The Church is nam in honour of the two Sanf brothers who exercised a profou Christian ministry in The Uni Church of Canada — Rev. A. Sanford and Rev. O. M. Sanfo The service was conducted by Chairman of Vancouver Pres tery, Rev. G. Stanley Packh The Rev. William Deans of R frew Church, Vancouver, p tribute to the Sanford broth The President of the B.C. Con ence, Rev. E. F. Ennals, and R D. H. Telfer spoke of the c tribution these men had made the religious and educational of the country. Rev. H. T. All minister designate, told how was led into the ministry by R O. M. Sanford, and that dur his theological training, Dr. A. Sanford had been one of professors.

When the Church is complet a marble plaque to the mem of the Sanford brothers will placed within the Church unveiled by Mrs. O. M. Sanfor



Photos by "Whig-Standard," Kingston, On

Expansion of the Church's work in Kingston, Ont., necessitated three new congregations. Churches in course of erect are, left to right, St. Matthew's, Kingscourt, St. Andrew's-by-the-Lake.

Kingston's Three New Churches in Process of Erection

FRED B. PENSE, Kingston, Ont.

Expansion of the work of The United Church of Canada in the Kingston area has resulted in three new congregations being established, as well as three Churches. Through the co-operation of the Kingston Church Extension Committee, Church members and interested citizens, this expansion programme has been possible. Practically all of the labour has been done on a voluntary basis. Some building material has been donated.

The three new Churches are St. Matthew's, Rideau Heights, an area recently annexed to the City of Kingston; Kingscourt, also in Kingston township, which became a part of Kingston City 18 months ago; and St. Andrew's-by-the-Lake in the Point Pleasant area, Kingston township, west of the CIL nylon plant.

Church officials are appreciative of many kindnesses shown during the building programme. The Kingston Board of Education, and the Kingston Township School Area Board rented the Church congregations auditoriums in which to worship, and members of city congregations have been co-operative also.

St. Matthew's, Rideau Heights, which had its beginning on Mar. 27, 1949, was recently "adopted" by the congregation of Sydenham Street United Church. Rev. C. E. J. Cragg, D.D., the minister of Sydenham Street, is the supervising minister. Douglas Shanks, Queen's theological student, is the student minister. Recently the communion service was conducted by Dr. Cragg, assisted by elders from Sydenham Street Church. The Official Board of Sydenham Street Church recently approved of a programme of co-operation between the two Churches, and already it has taken form.

The land was donated by A. E. Weller.

Kingscourt was inaugurated on Christmas Eve, 1951. Rev. W. E. L. Smith, Ph.D., Queen's theological college, conducted this service. At the outset the Sunday School was staffed by stude from Queen's University Queen's theological college. Irvine Johnston was the f student minister. The Church is now completed, and recently dedicated. The inter finish is in silver grain plywo There is seating capacity for 2 The edifice was constructed volunteer labour, both male female. The minister is Da Cooke, student attending Quee theological college. Dr. W. E. Smith is supervising minister.

St. Andrew's-by-the-Lake conducts its services in Gor Sinclair Public School, Po Pleasant. In September 1951 l was purchased by the congre tion for this Church. Volunt workers have given practically of the labour. The Church intended to serve the grow communities of Point Pleas and Reddendale. Rev. W. F. B ister, D.D., minister of Chalm United Church, is the supervis minister.

PEOPLE

ev. F. R. Harback haplain at Scout amboree

Rev. F. R. Harback, of Ottawa, ıtario, was the United Church ıaplain at the Second Jamboree Canadian Boy Scouts held at ɔnnaught Ranges, near Ottawa, r a week in July. The Jamboree ıs a display of Scouting at its st. The boys put on programmes monstrating all phases of their ill.

2,500 boys were present from parts of Canada, and the inter- tional flavour was introduced rough a strong delegation from e U.S.A., a troop from Cuba, one ɔm Mexico, representatives from itain, Australia, Latvia, and echoslovakia.

Chaplains were present from e other Protestant denomina- ɔns, and two from the Roman tholic Church.

Rev. F. R. Harback and Rev. S. Roe (Presbyterian) con- cted a communion service with proximately 500 participating.

About 700 of the Scouts iden- ied themselves with the United urch. 474 groups were listed this Church in 1952.

Cunard Line Photo

. John T. Tucker, widely-known ited Church missionary, and Mrs. cker, who sailed from Montreal ently in the Cunard liner *Ascania*. . Tucker, who is stationed in Lis- n, has served 40 years in Angola, rtuguese West Africa. His work s included a translation of the Bible m Greek into Umbundu, an African guage. When he retires in a few ars, Dr. Tucker expects to make his home in Toronto.

Rev. Walter Little was inducted into the pastoral charge of Armstrong, B.C., in Zion United Church. A large congregation was present to greet the new minister and Mrs. Little. Rev. Geo. Affleck of Vernon conducted the service, Rev. A. O. Clement of Salmon delivered the charge to the minister, and Rev. D. M. Perley of Kelowna the charge to the congregation. A social hour was held at the close, with refreshments served by the ladies of the Woman's Association. D. M. P.

Missionary Wed

On July 4th in the Yamanashi Eiwa Girls' School, Kofu, Japan, Mr. William Walter DesAutels and Miss Irene Mary Webster were united in marriage by Rev. C. W. Iglehart of Aoyama. The bride is a United Church worker from Roland, Manitoba, under the Woman's Missionary Society on a three year basis. Mr. DesAutels is an American missionary. The bride's attendants were the three girls who went to Japan at the same time as Miss Webster, Miss Vodia MacKay, Miss Doreen Webster and Miss Rhoda Palfrey. The wedding took place in front of a gold screen of Japanese design. A choir of the Senior School girls sang a wedding song in Japanese, and a fourth year student at the University, Mr. Kega, sang "O Perfect Love." Rev. A. R. Stone, in the absence of the bride's father, gave her away. Mrs. C. W. Iglehart of Tokyo represented the groom's mother, and Miss Gwen Suttie of Kofu, the bride's mother.

The bride's dress was of white brocade trimmed with nylon lace. She wore a net veil with a circlet of orange blosoms and carried red roses. After the wedding Mr. and Mrs. DesAutels sailed for New York via Hawaii and the Panama Canal.

Honoured at Retirement

With many tributes of praise, love, and loyalty from his congregations and friends, Rev. Geo. H. Dix of Washington United Church, Scarboro, and Box Grove United Church, Box Grove, Ont., retired this year from the active ministry after forty-four years of service.

Mr. Dix had completed his sixteenth year in his Scarboro Churches, when he retired. The greatest number of years of his service in the Church, however, had been spent in the West. He had congregations at Prince Albert, Radville, Wadena, Qu'Appelle, Wilcox, and Boharm, Sask., and then returned to his old home Church in Scarboro, Ont., which both he and Mrs. Dix had attended as children. Wherever Mr. Dix went, throughout his ministry, he gave great service to his people as pastor, counsellor, and friend; and his people loved and respected both him and Mrs. Dix.

Rev. and Mrs. Dix are now residing in their new bungalow at Newmarket, Ontario, where their address is 10 Avenue Road. Here they welcome visits from family and friends, both old and new.

Photo by D. Ottaway

Rev. C. H. Elliott and Mrs. Elliott are shown above cutting the cake on the occasion of their 65th wedding anniversary. Mr. Elliott still takes summer supply work.

Rev. W. Waddell Commissioned

At a recent meeting of the Carman Presbytery at Sperling, Man., Rev. Wilfred Waddell of Sperling, newly ordained minister of The United Church of Canada, was commissioned to serve the Church in Korea. Rev. D. L. Holtzman presided, Dr. E. G. D. Freeman, Dean of Theology of United College, Winnipeg, gave the address. Rev. Gordon Waddell of Pilot Mound, Man., presented his brother as a missionary and the commissioning service was conducted by Rev. H. Atkinson, Chairman of the Carman Presbytery. A Bible was presented to Mr. Waddell on behalf of the Overseas Mission Committee of the Manitoba Conference, by J. H. Hall of Winnipeg. At a social hour following the service, gifts were presented by the Sperling congregation and the Woman's Missionary Society.

Ninety-Year-Old Takes Summer Supply

Twenty-four years after his official retirement from The United Church of Canada ministry, Rev. C. H. Elliott has taken a summer charge at Caesarea, Ontario. Mr. Elliott, now ninety years of age, and his wife eighty-three, remained in Toronto until after they had celebrated their 65th wedding anniversary on July 4, 1953. Relatives and intimate friends were at the party given in their honour at the home of their daughter.

This venerable and alert couple make their home with their daughter, Mrs. Elsie Campbell, 150 Durie Street, Toronto. Mr. and Mrs. Elliott probably developed strong mental and physical stature during their work in the pioneer parts of northern Ontario. A skilful and inveterate hunter and trapper, Mr. Elliott modestly reports that his old rifle has accounted for 150 deer.

At a time when most Methodist ministers found work in the north country hard and exacting, Mr. and Mrs. Elliott on three occasions asked to be stationed in the hinterland. There he exercised a wide and lasting influence.

Rev. Lester Burry, D.D., and Mrs. Burry shown with the snowmobile in which winter travelling is done by the missionary along the Labrador coast. Dr. Burry broadcasts the Sunday School in the Home Radio Programme from his home in Rigolet.

Down North on the Labrador Coast

Not long ago we received a fine story from Dr. Lester Burry, our United Church missionary along the Labrador Coast. Dr. Burry is something of a "ham" radio operator, who puts his knowledge of such things to many good uses along that same coast. Each Sunday he broadcasts the Sunday School in the Home radio programme "Tell Us A Story" from his home in Rigolet.

A few weeks ago he was approximately forty miles from his home base, visiting families that come under his pastoral care. He was at supper with one of his families on the Sunday evening. At 6.30 the father said, "All right, children, it's time for Sunday School, turn on the radio." The dishes were left on the table and the family gathered around the radio. Mrs. Burry, at home in Rigolet, was sending out the programme. The family listened attentively and with great interest. Later Dr. Burry asked if they listened because he was there. "Oh, my no," said the father, "that programme has been our regular Sunday School ever since the very first time you sent it over the air to us."

OUR BIGGEST

(*Continued from page 3*)

answers all my questions of his work, and who loves me.

Thank you for my little sister, Mary, who loves to play and tease, and whom I love.

Thank you for my school teacher who teaches me the things I should learn.

Thank you for my music teacher who teaches me piano lessons.

Thank you for the wonderful day I took part in the singing at Piety Hill School last September at the Harvest Festival.

Thank you for the Thanksgiving service going to be held in Quincey School.

Thank you for our student minister who was with us this summer.

Thank you for our wonderful holidays.

Thank you for Fall . . . when birds fly south, and for the lovely colours of the trees.

Thank you, God, for all the wonderful ways the world is made and works to show your loving care. Amen."

We sometimes wish we could reproduce some of the children's drawings made to illustrate their Bible stories. One of "Nehemiah praying earnestly" has recently come to hand. He kneels at a four-poster bed which is covered with a very gay patchwork quilt!

The Radio Programme

"Tell Us A Story" is the radio programme of the Sunday School in the Home. It is a weekly fifteen minute programme, produced at the Wesley Buildings. It consists of a story, hymn, and discussion between the story teller and two Junior age children, "Bob" and "Betty." Occasionally prayers sent in by the radio children are used.

Though the radio programme is primarily for the families living in Canada's isolated areas, we also find that city children who tune in enjoy it, too. Its purpose is two-fold — to provide background material and interest for the Sunday lessons and to interest isolated families in becoming members of the Sunday School in the Home. If your family is a regular listener to "Tell Us A Story," give the programme a boost by writing to your radio station to tell them so.

The Sunday School in the Home by Mail and Air came into existence as the result of a Conference for Home Extension in March 1943, when much time was spent considering Home Department Extension Work and its inadequacy in meeting the demands of the situation. Its purpose was to reach as many families and individuals as possible who were out of touch with Church and Sunday School services, and to encourage the formation of Sunday Schools and even Churches in as many situations as possible. In the summer of 1943 the student missionaries first introduced on their fields this new area for service of

Photo by Editor

Making a Recording for "Tell Us a Story." Left to right: Mrs. H. P. Heritage, who was seated at the organ, John Heritage (Bob), Rev. A. Lloyd Shorten, Board of Christian Education, Miss Gertrude Patmore, National Supervisor, The Sunday School in the Home—by Mail and Air, the Story Teller, and Maureen Loughrey ("Betty"), Patricia MacFarlane, Mrs. J. B. Munch, and Miss Margery Stelck (with back to camera).

Sunday School in the Home—By Mail and Air

"TELL US A STORY"

Radio Stn. CKDM, Dauphin, Man.—Sunday, 9.30 a.m.

Radio Stn. CJDC, Dawson Creek, B.C.—Sunday, 10.0 a.m.

Radio Stn. CHOV, Pembroke, Ont.—Saturday, 4.30 p.m.

Radio Station CKBI, Prince Albert, Sask.—Saturday, 9.15 a.m.

Radio Station CKPG, Prince George, B.C.—Sunday, 10.0 a.m.

Radio Stn. VOWR, St. John's Newfoundland—Sunday, 5.00 p.m.

Radio Stn. CKCL, Truro, Nov Scotia—Sunday, 2.30 p.m.

Radio Stn. CJIB, Vernon, B.C —Sunday, 10.45 a.m.

Radio Stn. CKNX, Wingham, Ont.—Sunday, 12.15 p.m.

Dr. Burry's Station, Labrador —Sunday afternoon.

The United Church of Canad and before leaving their summ work were instrumental in enro ing 1,687 children. Through t work of the student missionari radio broadcasts and person contacts, the circle of famil enrolled in the Sunday School the Home by Mail and Air continually widening.

The service of the Sund School in the Home is one of t Missionary enterprises of o Church. It is carried on by Inter-Board Committee, compr ing representatives of the Boa of Christian Education, the Boa of Home Missions, the Board Publications, and the Woma Missionary Society. The famil contribute through their Fami Offering envelopes only. There no charge for the service.

The work is carried on throug out Canada through the faithf co-operation of our ten distri supervisors:

Newfoundland: Miss Emm Norman, c.o. U.C. Office, P.O. B 394, St. John's Newfoundland.

Maritimes: Dr. F. E. Boothroy Box 822, Sackville, N.B.

Northern Ontario: Mrs. Hiltz, Box 162, Victoria Harbou Ontario.

Manitoba: Mr. Alfred Whit 112 Worthington Ave., St. Vit Manitoba.

Southern Alberta: Mr. W. Johnston, 202-10th Ave., N.I Calgary, Alberta.

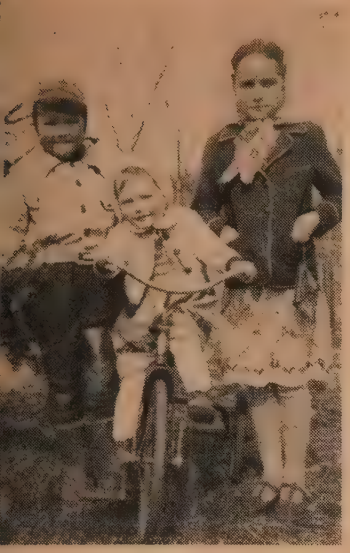
Northern Alberta: Mrs. A. Richard, 12518-127th Stree Edmonton, Alberta.

Montreal, Ottawa, Bay Quinte: Mrs. H. E. Reddick, Mo risburg, Ontario.

Southern Saskatchewan: Re Allan W. Martin, 120 Athabas St. East, Moose Jaw, Sask.

Northern Saskatchewan: Re H. E. Coveney, 905 Sixth St. Eas Saskatoon, Saskatchewan.

British Columbia: Rev. J. We ley Miller, R.R. 1, White Roc British Columbia.



eter, Christa and Claudia Sterzing, .R. 1, St. Maurice, Que., children in new Canadian family, are enrolled the Sunday School in the Home.

n a New Canadian Family

Above is a picture of the family f Mr. and Mrs. Waldemar Sterzg, who live at R.R. 1, St. aurice, Que. We are particularly appy to have this family as members of the Sunday School in the ome, for they are one of our ew Canadian families from ermany. When the Sterzings eceived their first Sunday School the Home mail Mrs. Sterzing rote to our District Supervisor, rs. Reddick, Morrisburg, Ont.:

"We thank you very much for our nice letter from January 4th. With the same mail we got e first time all the little booklets om Sunday School by Mail and Ir. You should have seen our ildren's eyes. They were bright ining. So I thought it would be good idea to study right away ith them because I was not well r doing my housework. And I d. Christa Marie was the first e to tell me the story I read to r. She understood good and was ry happy when I gave her the ory. To Karl Peter and baby I d to translate in our German nguage, but both of them were stening good and I was happy to e them learning about the Word God. So they told Daddy when was coming back from work out their Sunday School.

"Today is Sunday and we udied again. All three learned be quiet and to speak a little ayer. Of course Peter and baby ere speaking it in English, too. was wonderful to hear from the tle ones' lips. They like studyg and they are waiting for next nday. Today my husband studd with us and he explained to e children.

"We like our new home very uch . . . and so we hope for our rd's blessings and we believe e will not forget us. . . ."

The Sunday School in the Home— By Mail and Air

Four Join Church in Saskatchewan

Here is the picture of four young people whose address is Hyas, Saskatchewan. Last fall, Leona Rock, Sylvia Locken, Anna and Amund Hanson became members of our Church at Preeceville, where Rev. D. Wilson is the minister. It's not unusual for four young people to become members of a Church in Canada, but this little group was different, for they had always lived where there wasn't any Church, or at least where there was no resident minister, and they had never been able to attend a Sunday School.

However, for a long time they have been members of the Sunday School in the Home, and through the years they have done their

Leona Rock, Sylvia Locken, Anna Hanson and Amund Hanson, Hyas, Sask., members of the Sunday School in the Home, became members of the United Church at Preeceville, where Rev. D. Wilson is the minister.

Sunday School lessons at home by themselves, reading their Bibles, studying their lessons, answering their Quiz Papers, and thinking it out for themselves. Last fall each of them wrote on his or her Quiz Paper that he wanted to become a member of the Church. When our District Supervisor, Rev. H. E. Coveney, read this, he got in touch with the nearest minister, who was Mr. Wilson. Mr. Wilson in turn drove out into the country to meet these young people who had decided that they wanted to witness for Christ by becoming members of His Church. Mr. Wilson tells us that now these four are the nucleus of a Young People's group of 26 members.

Rev. Victor Buchanan, Gorrie, Ontario, on July 26th conducted anniversary services in Dalhousie Lake, Ont., Presbyterian Church, and baptized the minister's infant daughter at the morning service.

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The Bible and the Common Reader (Revised Edition)

By Mary Ellen Chase. (Toronto: The Macmillan Co. of Canada, Ltd.) $4.50.

This new edition of Mary Ellen Chase's book on the Bible will undoubtedly achieve the popularity of the First Edition. It has a number of alterations, and has new chapters on the Apocrypha and the meaning of prophecy. Several chronological tables have also been added. Mary Ellen Chase is a lecturer at Smith College, and while the girls who attend her classes know scarcely anything about the Bible when they enter college, they are its devotees when they leave. This is attributable to Miss Chase's skill in presenting the Bible in everyday language. She has carried this over to the writing of her book, which, as the title indicates, is for the person of average education and learning. And yet it is not for the "common reader" alone, but also for those who have studied the Bible before, for its presentation is fresh and interesting, and the main and salient facts are brought into sharp focus. It is a very fine book for any one who wishes to study and enjoy the Bible with profit and pleasure.

K. A. M.

The Formation of the New Testament

By H. F. D. Sparks. (Toronto: The Ryerson Press.) $2.75.

This book is a "must" for every serious student of the New Testament. This is not because it presents anything new or startling for those who are acquainted with the historical context of the New Testament or the conclusions drawn by modern New Testament scholars. It is because Professor Sparks has presented here, within the compass of one small volume, a summary of the most important of those conclusions. The various problems pertaining to the author, date, and destination of the various Epistles; the author, date, and purpose of the other writings

BOOKS

are set forth with a masterly understanding of each, including a brief discussion of the chief solutions propounded by scholars throughout the ages.

Dr. Sparks is Edward Cadbury, Professor of Theology in the University of Birmingham, and his book carries all of the authority of erudite scholarship and a thorough acquaintance with his subject. M. B. J.

A Study on Genesis

By L. Campbell-Brown. Address all inquiries direct to Mrs. L. Campbell-Brown, Okanagan Landing, B.C.

This is more than a pamphlet containing 50 pages. It is a window through which the searcher after Truth can look at Genesis with new insight and see the handiwork of God written large.

The writer is close to 90 but remarkably young in spirit. She lives along the shore of the beautiful Okanagan Lake, which in itself may be an inspiration to noble thinking. She served with her husband in China as a missionary and through the years made almost a life-time study of the Genesis accounts. I have watched her in recent years, with face aglow, lead a group of young people through the majestic opening verses of the Bible and drawing from her knowledge of Archaeology, Biology, Geology and Anthropology illustrate the Creation Drama in a way that made it alive and relevant to modern needs. These same young people would prefer to miss swimming, craft, or any other camp activity than omit "Granny's" exposition of The Beginnings.

Mrs. Campbell-Brown's interpretation carries one beyond a narrow literalism and past the snares of "Higher Criticism" to a profound appreciation of these ancient documents. She sees Genesis as the "Theme" of a great symphony in God's revelation of Himself to mankind. The rest of the Bible is the expansion of this basic Theme culminating in the coming of God's Son. Therefore if one can grasp the purposes of God in Creation . . . can see the tragic failure of man to fulfil His divine calling, and then can understand God's way of helping us to become Sons of God, one has a sure foundation of Faith. In her own words: "The Eternal Spirit has been and is still, supervising and brooding over the Creator's stupendous Experiment, viz., out of nothingness, through eons to develop—Sons of God." (p. 3)

As one whose life has been greatly enriched through a study of Genesis as seen through the eyes of "Granny" Campbell-Brown I would cherish a similar experience for others. Since this is possible to a limited few, the next best thing is to secure a copy of the booklet. G. W. P.

Reformation Writings of Martin Luther

Translated by Bertram Lee Woolf. Vol. I, The Basis of the Protestant Reformation. (Toronto: The Ryerson Press. $5.50.

Here is a book that fills a need at least, in my library, and s anyone who has no complete story of what happened immediately prior to, and during the Reformation in Germany, would be well advised to secure this volume.

No one will read through this book at one sitting! There are nearly 400 pages in it. The contents are devastatingly interesting. Here are the "Ninety-five Theses." Here is his famous Letter to Pope Leo X. This Letter to me has a certain pathos about it. While reading it, I could not help remembering that Carlyle wryly remarked that Leo called the trouble in Germany "a squabble of monks." How the Pope misread the situation! Here, too, we have expositions on the Decalogue, the Apostles' Creed, and the Lord's Prayer. One would be well advised to read Luther again on The Lord's Supper. A fine book that Professors and ministers are sure not to ignore. R. C.

Victory Over Fear

By James Bender. (Toronto Longmans, Green & Co.) $3.50

This book will be a welcome aid to all who struggle with the dread problem of overcoming fears of one kind or another. The author is the Director of the National Institute for Human Relations New York, who has helped many people as a counsellor and a writer of a popular syndicated column "How To Get Along With Others.

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ctory Over Fear is a very read-
le book with illustrations that
e apt and suggestions that are
lpful in every chapter.

Dr. Bender maintains that Fear
n be conquered by the appli-
tion of a plain common sense
proach to the problem. After
inting out the general nature
Fear, what it is, and why it
comes unbearable when it is
normal, he proceeds to outline
sitive methods of combatting
is menace to the development of
holesome personality.

One of the commendable factors
at prompts this reviewer to
ecommend this book highly is
at the author wisely points out
e importance of religion in
vercoming our fears. M. A. B.

The Journal of George Fox

A revised edition by John L. Nickalls. (Toronto: The Macmillan Co. of Canada, Ltd.) $4.50.

George Fox, born in England in 624, was the founder of the ociety of Friends—the Quakers. he Scriptures had been brought the people in their own lan-uage, and George Fox, son of a eaver, knew his Bible as few thers did. The tenets which he ame to expound, and which later arked his followers — that war unrighteous, that it is wrong take an oath, simplicity of peech, and much else — rested or him back in the Scriptures. ut God's revelation was not, for im, confined to the written Word. o the true follower of Christ as granted the light within, to uide and sustain.

For forty-one years George Fox as active with voice and pen on ehalf of his beliefs. He endured rison many times. He travelled England and Scotland, and isited Holland and America, athering helpers and followers verywhere he went.

The first printing of George ox's **Journal** was made in 1694, nd it was reprinted many times ithout substantial alteration. It as not a journal in the sense of day-by-day record, but rather a olume of memoirs, other mater-l being drawn upon by the editor fill out the whole period of ox's life and activities.

Now the **Journal** is presented modernized form, with some estorations and editing, arrived t from the sources. It contains, addition, a valuable Introduc-on by Geoffrey F. Nuttall, D.D., nd an account of Fox's later ears by the scholarly Henry J. adbury.

This religious classic in its odern re-casting should revive n interest in George Fox, a man f the people, a nobody, of whom Villiam Penn, born of high fam-y, nevertheless could say at the nd of his eulogy of him: "Many ons have done virtuously in this ay, but, dear George, thou excell-st them all." G. B. K.

Canada's Need For Divorce Reform

By C. Bernard Reynolds. (Obtainable from the author: 3865 West 15th Ave., Vancouver, B.C.) $1.75.

The purpose of this book is stated in the sub-title: "A Presentation of the case for the Divorce Reform League of British Columbia." It is opposed to the indissolubility of marriage, which has been a unique contribution of Christianity to the enrichment and strengthening of family life.

A primary objective of the league is to "transfer from the Parliament of Canada to the provinces the power to legislate on marriage and divorce." The members hope that the Provincial legislators will be more amenable to the influence of their organization. The author contends that "This is a social reform, not an issue in national policy." He strongly condemns "the members at Ottawa" for their failure to remove "un-Christian laws once ecclesiastically imposed."

Rev. C. B. Reynolds is listed as a non-parochial clergyman in the official Year Book of the Church of England in Canada. According to the frontispiece, he was "for many years a lecturer at the Anglican Theological College of British Columbia." He is severely critical of his denomination's attitude toward divorce and the clergy's inability to remarry divorcees, in fact the final third of the book is an indictment of "Anglicanism" for failing to modernize their ideas on divorce.

The ultimate goal of the league is built upon the hypothesis that marriage is a contract, entered into and broken at will, and might be found in the author's statement that "The contract is made in good faith, but all possible contingencies cannot be foreseen. For that reason it may be unwise even to attempt to enumerate them (i.e., causes for divorce) as insanity, cruelty, desertion, crime . . . the most prolific cause of marriage-failures has been simply human error of judgment. Two parties came to a decision and, some time after the contract had been made, realized that they had made a mistake."

Inasmuch as this divorce-reform movement extends beyond this western province, and in view of what a similar group has achieved in Britain, it would be folly for Church leaders to ignore its ideology. F. W. L. B.

We Found Peace

By Gray Campbell. (Toronto: Thomas Allen, Ltd.) $3.00.

This book ought to sell in Alberta like the proverbial hot cakes of which mention is made. Indeed, the Alberta Government, or its tourist bureau, or someone representing that great Province might do worse than to subsidize its distribution, for it is first class advertising material for that Province.

The story shows that the spirit of the old West survives in the ranching country at least. The innate friendliness, the spontaneous welcome to newcomers, the open door of hospitality, the neighbourly co-operation in work or business all are shown at their best. This reviewer's Western experience was acquired in Saskatchewan, but after nearly fifty years he recovered something of the old thrill reading this authentic Western story.

The theme treated is not a new one. It has to do with an air pilot of World War Number II. He returned from the war with a decoration, and also with a wife and baby. He secured a good job in an Ontario city but found it impossible to settle down. Finally backed by his loyal wife, he sold their few possessions, bought a trailer, and set out for the Pincher Creek ranching country where he had served as a Mounty before the war. He couldn't even milk a cow.

The rest of the story tells how with much characteristic Western help, the whole family won through to deserved success. A story that is Canadian to the core. J. H. A.

Changing Canada (Book 2)

By Mary Quayle Innis. Illustrated by Arthur Steven. (Toronto: Clarke, Irwin & Co., Ltd.) $1.50.

Here is a beautiful book that should be especially in the hands of our young readers. In fact, it would be a good text-book for uninstructed adults. Here is history—our Canadian history — in thumbnail sketches beginning with Newfoundland. The book tells us that the first Canadian farmer was Louis Hébert, who was a druggist at the Court of the King of France. He first came to Canada in 1604. There is a statue of him in front of the City Hall, Quebec. He holds a sheaf of wheat he had grown on Canadian soil.

The book is superbly illustrated by Mr. Steven, so what one can not pick up in the reading, he'll discover in the drawings! R. C.

Pattern for Successful Living

By Bishop F. P. Corson. (Toronto: John C. Winston Co., Ltd.) $3.25.

This volume of essays defines the achievements of success in "getting from where you are to where you want to be" in life, and in twenty-six chapters gives you advice as to the method and right attitude towards life in experiencing the successful living portrayed in the book.

The Bishop is a good guide to youth. In this book he gives them much advice on the way to make life successful. H. D. R.

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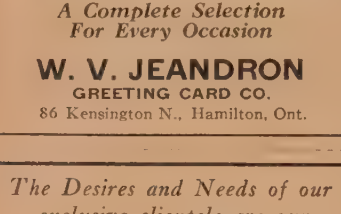

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We have beautiful stained glass windows, memorial plaques to dead warriors, and deceased members of the congregation, notice boards, flag drapings, and elaborate decoration on interior surfaces, but very, very seldom a Bible text or quotation.

Should not the walls of a Church preach the Gospel as well as the man in the pulpit? Would it not be more like the House of God, and a place of worship if there was "a hand-writing on the wall"—a bit of God's Word to ponder upon, before, and during parts of the service. There are many, many short and most suitable texts which could be incorporated in the scheme of decoration for the walls of our Churches.

Ottawa, Ont. M. Wilson.

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Letters

Cement in 1200?

Dear Sir,—In a recent issue of **The Observer**, commenting on the word "sincere," your correspondent stated that it came from the two Latin words, sine,—without, and cere,—wax.

So we have always been told. A Roman contractor had to guarantee his work for one hundred years, and his agreement had to be marked "sine cere" meaning that none of the stones that went into the building had been broken or were defective in any way and the defect covered up with "wax." The wax was, of course, beeswax.

But one day we attended an afternoon service in the great Ely Cathedral, in England. An American tourist and I comprised the entire congregation and we marvelled at the wonderfully fine and accurate chiseling that went into the great high pillars that supported the immense roof. How was it done some eight hundred years ago?

Coming out the front door—a surprise. There some of the facing had been broken off some pillars and we saw that the centre was composed of flint pebbles mixed with cement. These pillars must have been poured into forms like we pour cement today, and the surface then faced with cement.

Then we remembered seeing a small cement bridge in the Abbey grounds at Bury-St.-Edmunds, built around 1200.

But cement was first discovered in 1824—or was it? The same Encyclopaedia tells us that the Romans had a "natural cement" as opposed to the "artificial" nature of Portland cement.

Is it possible that the Latin word "cere" meant cement as well as wax? And did the Roman contractor guarantee that his building was of perfect stone with no flaws covered up by "cement" not "wax"? And was the art of making cement lost some time between, say, 1300 and 1824?

Certainly it is more plausible for the Roman contractor to guarantee the stone in his building for 100 years to be all stone and no cement, rather than no wax that would show up in a few years if not months. We wonder.

W. E. S. James
Normandale, Ont.

Are Both Right?

Dear Sir, — There is much condemnation among us of the Churches of China, of the Churches of Czechoslovakia, the Balkans, etc., as well as the U.S.S.R. Church. We feel such Churches are a part of national political oligarchies—the Churches merely say "yes" to governmental action.

There is much condemnation among them of our Churches. They feel our Churches are a pa of Western Imperialism — ou Churches boast "our way of life as an echo of our economic an governmental forces.

Can it be that both are right Jesus has taken second place political and economic theories.

E. M. Graham.
Carievale, Sask.

Is It High Church?

Dear Sir, — The letter by " non-Anglican" is quite interestin Regarding the liturgy we lear that the great reformers in the extempore prayers, were also pr pared. We may ask, however, is necessary to prefer the middle the road between low and high For can we not think that, "to b delivered from the power of dark ness and translated into the King dom of His dearly-loved Son . . to know that we are His becaus He has given us of His Spirit, "T worship God in the Spirit an rejoice in Christ Jesus, and hav no confidence in the flesh," is tru high Church.

Priceville, Ont. G. Graham.

The Non-Smoker and Fire Insurance

Dear Sir,—It is reported th one-third of fire loss is caused b the use of tobacco, destroyin forest, factory, homes, life, et Does that mean it adds one-thir to the cost of the necessities life to all "civilized" people?

At present the non-smoker pay the same premium for insuranc as do the smokers.

I believe it is the duty of th Fire Underwriters to see that th insurance premium of those wh never smoke are reduced. On third insurance is no trifle. amounts to very many millions imposed upon those who are no responsible for one-third of fi loss.

Why penalize the non-smoker

W. J. Habgood.
White Rock, B.C.

"Dominion"

Dear Sir,—I got a jolt on Sun day last, June 21st, when I hear on the news-broadcast that th Canadian troops in Korea wer going to celebrate the "1st July" as "Canada Day" instea of "Dominion Day."

Maybe I have been asleep o the job, but I had not caught o to the idea that such a move wa under consideration, and I wan to register a strong disapproval.

The term "Dominion of Ca ada" was not foisted on us; it wa specially chosen by the Father of Confederation for its religiou significance, namely the Scripture quotation from Zech. 9: 10: "H dominion shall be from sea to se and from the river to the end

' the earth"; and in an abridged rm, it is incorporated in our ational coat-of-arms.

To drop that term "Dominion" —well, at its best it is merely a gn of an inferiority complex for hich there is no reason whatever; and at its worst, it is outing the Almighty, and saying iat though the Fathers of Confederation wanted Him to have ominion—we no longer consider necessary.

Personally, I consider it more ecessary than ever.

W. G. Palmer.

Saanichton, B.C.

China Articles

Dear Sir,—I read with interest our two articles by Mr. E. Wilott in **The Observer** on "The hurch In China" and found them ery interesting. I know nothing bout Mr. Wilmott, and very ttle about China. However, the rticle seemed to be an honest xpression of his opinion; he may e entirely wrong, but if he is ncere he has a right to express iat opinion even in **The Observer,** nd I am glad that you published .

Mrs. J. Russell.

Chapman Camp, B.C.

New Symbols Wanted

Dear Sir,—The thinking of the orld has changed from national international. This challenges ur political leaders to plan with ision. Will Canada lead?

Symbols and traditions must irror the age we live in. "Come n, Future; we've our back gainst the Past!" (Fitz-James in cott's **Lady of the Lake.**)

The lion and the sword, the ilitary and the naval displays, ie flashing bayonets and the ashing gun salutes must give lace to new symbols in this day the United Nations Organizaon—and the atom bombs.

When our Queen steps on anadian soil let us break with adition and welcome her with nging children and music. **The eaver is not warlike! Love exressed with humility will make anada great!**

Vancouver, B.C. Wm. Mitchell.

What Steps?

Dear Sir,—I see that the three ements of the Presbyterian nurch in the United States are orking with good prospects in ght for their union . . . or reion. It seems to me that the eople of The United Church of anada, to whom unity means so uch, could well pray that our rothers in the United States ight meet with no obstacles and at their plans for reunion might uickly become a reality.

It does seem to me that unity the Christian Church is mething that every Christian, rticularly those of the United nurch, should hold very near their hearts. Some questions nich we might well ask ourselves e:

What steps can be taken for rther union among the Churches of Canada? Are they being taken?

The Baptist Church seems very much like our own, are any steps being taken toward our union with them? I understand that the main obstacle is baptism by immersion—would Christ want us to be deterred by such a simple obstacle?

Is it possible for us to unite with the remainder of the Presbyterian Church in Canada?

Would our Church not be justified in urging union in the United States between the Congregational, Methodist and Presbyterian Churches? It worked pretty well here, can it not work there?

It seems to me, Sir, that these steps toward a "United Church of **Christ**" would give us much needed strength—would help to promote understanding and unity of spirit between ourselves and the United States. It seems to me that they would be very concrete steps toward a united and peaceful world.

Finally, could we have an article reporting on this matter of union? Personally, I feel the subject a very important one, and I know that there are others who would appreciate such a report.

Onoway, Alta. Neal Whiting.

No Invitation

Dear Sir,—A short time ago I had the opportunity to visit Montreal as a delegate to the United Church Conference held in Westmount Memorial Park Church. Between sessions, my time was taken up by visiting some of the more notable places in the city.

I was almost bewildered by the rush and roar of traffic in the great business sections. I was amazed at the great beauty and grandeur of Notre Dame Cathedral. My soul and body were renewed and refreshed as I passed through the Beautiful Entrance and on into the Solemnity and Quietness of Christ Church Cathedral, where a notice invites tourists to Meditation and Prayer.

I was appalled as I glimpsed the great towers of St. James' United Church hiding behind a row of business places—its beauty barred from the public. No invitation on the narrow St. Catherine Street entrance, to the weary and oppressed to come in for Meditation and Prayer. But rather a curt notice, that week-day entrance might be attained by the door on the side street.

Sir, I consider it a disgrace for our great United Church of Canada to have such a beautiful Edifice hidden behind business walls, and I think the Church as a whole should do something about it.

Oswald Eastman.

North Gower, Ont.

Kill or Be Killed

Dear Sir,—In his article in your issue of May 1st, N. M. Leckie does not accept the teaching of the Shorter Catechism that God is "infinite, eternal, unchangeable," and that the God of Israel is the same as the God and Father of our Lord Jesus Christ. This God did not respect His own commandments. He commanded "Thou shalt not kill" and yet He ordered not that one person be killed but that whole nations be wiped out.

David in meeting Goliath disregarded this command. Many others did the same when it was kill or get killed. This was the case with the Israelites when going into Canaan. Unless they would clean out the country before them they would lose all life and land. They disobeyed. Joshua 9: 14, 15; Judges 2: 10-14. Ultimately they lost their land, and except for a remnant God lost His chosen people. 2 Chron. 36: 15-21.

Had Israel obeyed God, perhaps before our day the kingdoms of the world would be the Kingdom of our Lord. The Messiah would have come to a sympathetic people who would receive and aid Him. The descendants of Israel instead of being murdered, scattered and persecuted as in our day would be honoured, as they would be the leaders in all things by which the world would be blessed.

J. A. McL.

Here Is a Problem

Dear Sir,—This letter is written to the song of the carpenter's hammer, because our kitchen is being renovated. We are in our new appointment; this is the seventh day of our stay. This letter is not written to acquaint anyone with the inconvenience of having no kitchen, but to say something of what has been our experience upon arriving at our last three appointments.

At our first appointment we found a house that needed housecleaning from the attic to cellar before it was fit to live in. The garden space was a mass of weeds.

The next appointment was exactly the same. No housecleaning done, weeds in abundance and no garden, only garden space. But there was one bright spot, there was no attic.

The third place, where we are now, follows the pattern of the other two. Housecleaning is necessary, and weeds are growing where there should be a garden. But again there is one bright spot. There is no attic or upstairs.

Twice my wife has left a clean parsonage, and three times she has been compelled to clean up a dirty house that someone else has left. Twice we have left good gardens and well-kept grounds, and three times we have found weeds and neglected grounds. I wonder if this is doing unto others as you would have others do unto you? And I also wonder if there is a solution to this problem.

Disappointed.

Our readers are reminded that there is a 300 word limit on letters for publication in this Department.

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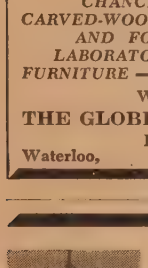

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News of Y.P.U. Groups

Ottawa Presbytery held a two-day Conference attended by more than 130 delegates. A feature of the Conference was a panel discussion on "The World Is Thy Neighbour."

Kamloops-Okanagan Presbytery. The Young People's groups had their annual July 1st week-end this year at Camp Hurlburt, B.C. "Christianity and Its Alternatives" was the theme of the camp. Rev. Keith Woollard, Vancouver, B.C., led the theme study. Rev. George Affleck of Vernon, B.C., was camp director, and Mrs. Affleck, camp mother. Tom Bulman of Vernon led Bible study. Song leader was Alma Gomez of Vancouver. Mrs. Galbraith was camp cook, and the Executive President, Bert Forman of Naramata, did a lot of work behind the scenes. From fags and beds filled with gravel to morning watch and Chapel it was a magnificent camp.

Hamilton Conference. There's help for the asking. Fifty-seven young people gathered at Melrose United Church, Hamilton, Ontario, for the week-end of May 9th and 10th, when Hamilton Conference Y.P.U. sponsored an Officers' Congress for all Presbytery officers, to prove this statement. Conference officers led in buzz sessions and discussions, and these, along with theme addresses on "There's Help for the Asking," given by Rev. A. Jones of Hamilton, certainly gave all present "food for thought," and all agreed it was a worthwhile and enriching week-end.

Montreal and Ottawa Conference. 21 Young People met at Edgehill Manor near Morrisburg, Ont., for their annual Coaching Conference by the Conference Y.P.U. Executive. Rev. Bob Mitchell, Chesterville, spoke on the need for young people's work in this Conference and the necessity for more consecrated Y.P.U. workers. Isabel Frith, Betty Lloyd, Doug Bennett, Helen Deeks, Leanore Kettles, Barbara Ems, and Lyall Simpson gave leadership in sessions and recreation. Rural Rallies, Winter and Galloping Schools, Leadership Education and Schools, Administration, Conveners, Programme, were some of the topics discussed.

Saskatchewan Conference. The Y.M.C.A. camp at Manitou Beach, Watrous, Sask., was the scene of Saskatchewan Conference Y.P.U. Christian Vocations Rally.

Leaders in the various fields included: Rev. Don Browne, who spoke on the work of the ministry; Misses Thelma Dixon and Audrey Francis, who depicted women's work in the Church; Mrs. Ellen Mary Burgess, who discussed Christian recreation and culture; Mr. Jacob Benson, who spoke on Christian politics, stressing the need for truth, honesty, and public morality in a democracy; Mr. E. A. Hurd, who discussed agriculture as a profession; and Rev. A. Day, who recently returned from China, and who spoke on full-time mission work as a career.

The two-day Rally was brought to a close by an inspirational address given by Dr. W. F. Clarke on the theme "A Muscular Christianity."

General arrangements for the Rally were made by Marjorie Wilhelm, Stewardship and Training Convener; and Bill Quick, the President.

RALLY

(*Continued from page* 8)

and then we worshipped God in our own Church Service, with Ralph Howlett giving the sermon, on "The Divine Way."

Election of officers for Sudbury Presbytery followed.

The new President is Caroline Crick, 204 Montcalm St., Sudbury.

After a meeting of Conference Officers with the Presbytery Officers, everyone hiked down to the picnic spot for a shore dinner. Ralph's third address was on our choosing of either the Human Way or the Divine Way. Discussion groups followed during which we tried to help each other by sharing our thoughts. After supper we found that it was time to leave our new friends from the Sudbury Presbytery. Our thoughts and prayers are still with them as each of us endeavours to follow Christ's example. Yes, there is a bond in Christian friendship, which truly is incomparable.

Farewell to Sudbury Presbytery

Now is the hour
When we must say good-bye
Soon we'll be sailing
Far across the blue.
When we depart
Remember us in prayer
That God will give us
Guidance ever new.

Thanks for these hours
Of fellowship and love.
They have been filled
With blessings from above.
Now as we leave
Our parting thought be said,
Let Jesus Christ point out
The way ahead.

FRENCH YOUTH

(*Continued from page* 8)

Institute at Pointe-aux-Trembles, the guest of the senior boys and girls of the school. Two enjoyable and profitable evenings were spent in games and songs, and a fine spirit of Christian fellowship prevailed. It is the intention of that group to maintain close contact with the Institute, so that those students, on leaving school, will know where to go, should they happen to live in Montreal.

Summer Camp

The French Churches have, at the foothills of the Laurentians, about seventy miles north-east of Montreal, a camp for their Sunday School children. Every summer from between 60 and 70 boys and girls spend two weeks th amid beautiful surroundings, under the supervision of French ministers and well-trai and experienced camp leaders.

It is a non-denominational cern operating under a Provin Charter. It owns twenty-five a of land, several cabins, a l refectory, an infirmary, and out-door chapel in a clump o trees which is conducive to v ship and meditation.

As the camp is free in Aug the young people take advant of its facilities for periods study. They return refreshed physically and spiritually, with a clearer vision of the w they have to do.

St. Jean has also a group ca "Les Rossignols" (the Nig ingales), taking in children f twelve to sixteen years old. Al twenty-five belong to that org ization and, on reaching the of seventeen, become member the senior Association. Again programme is designed to ins those teen-agers with the id of Christian citizenship.

The question that may be as is this: How is it that the A ciation comprising, as it does, young people of three past charges, does not show a gre numerical strength? Only fifty identified with it. The reaso not far to seek. Most of the yo people of French origin h received an entirely English e cation, with the result that t are more at home in speak English than French. Tho their parents are still active m bers of the French congregati they do not feel inclined to youth activities, where they wo be a tower of strength.

The Problem

This is the problem facing French Protestant Youth. T educational background does incite them to lend their sup to an organization, the proc ings of which are conducted in French language. English is language they use in their ev day conversation, and there nothing wrong in that. They m a worthwhile contribution to advance of the Church, whe they belong to an English French group, but the remains that the constitue from which to recruit member very limited. That explains small membership of the Ass ation; yet it is doing good w co-operating closely with the isters and the Official Boards the congregation, and doing share in creating a spirit would sweeten the bitterness the world.

Church Peace Rally

Canon E. Raven, Warden Madingley Hall, Cambridge, land, is the principal speake the Church Peace Mission to held in Trinity United Chu Toronto, Aug. 31st. Canon Ra is a distinguished theologian author. He is a convincing pu speaker and a great leader in Christian peace movement.

ne Spring Camp Howlett's

E DIRECTOR,

milton Conference Y.P.U.

t was Monday morning of ster Week. The sound of the rm brought me face to face h the situation—here we are h 33 young people, meeting a week of worship, study, ayer, fellowship, and fun! A le prayer came to my lips, "O d, what wilt Thou have me to ? Within myself I am so inade- ate, but with Thy guidance eat things can be accomplished." milton Conference Y.P.U. ring Camp, 1953, in the dedi- ed home of Howlett's in Elora, d begun.

Prayer with the Dean, Rev. L. Mott, and Assistant Director, lma Hall, the happy laughter campers, smells of coffee and st from Mom and Pop How- t's kitchen — and it was time our first breakfast. Fagging l housekeeping duties finished, campers gathered in the apel for Morning Worship, and grew closer to God and into realization that He had real l vital purposes for each one us. Patterns for Living and ith and Evangelism offered the npers a choice of courses for dy, discussion and inspiration. th the afternoon, came oppor- nity for visiting points of inter- est and for recreation. Evenings brought us a variety of programmes—films on Home Missions with a guest speaker, Rev. Gray Rivers; Bible Study with Ralph Howlett; twenty questions; Skit Night; a banquet and dedication night. Concluding thoughts for the day were summed up in Vespers with the Dean, followed by small candle-light groups sharing thoughts with each other and with God.

Said one camper, "I went to Spring Camp for fellowship with other campers, and returned with much more—I felt God's presence near us and I have come to know Him through camp." Another said, "With God at work within the camp, great things were expected and did happen."

Saturday night brought chilly air, but regardless, vespers were held at the Rocks. Again at home, seventeen certificates for the completed Patterns for Living course and thirteen certificates for the completed Faith and Evangelism course were given to the campers. The Dedication ceremony and Candle-light groups concluded the evening.

Sunday morning Worship and Communion Service within the Camp were held in the Chapel. After the service, hymns were sung, with the campers singing around the piano. Then with dinner over, camp was closed with the flashing of cameras and the many good-byes.

own in above photograph during the reception held after the new parsonage King St. Church, Oshawa, Ont., was dedicated are, left to right: Mrs. M. A. ry, Rosemary Bury, Rev. Mervin A. Bury, the minister, Mr. Gordon Bunker, Mr. Harry Brooks, Mrs. J. A. Coleman, Mrs. Edgar Wilson.

shawa Church edicates Manse

On June 18th, 1953, the newly uired parsonage of King St. ited Church, Oshawa, Ontario, ated in the residential area of 2 Simcoe St. N., was officially dicated by Rev. J. K. Moffat, airman of Oshawa Presbytery, isted by Rev. H. A. Mellow, the coming chairman, and Rev. S. H. Atkinson, President of the awa Ministerial Association.

The key to the parsonage was n presented to the minister by . Harry Brooks, chairman of property committee.

During the afternoon and even- the congregation inspected the ll-appointed house, and the beautifully landscaped grounds. Refreshments were served by the Woman's Association under the leadership of Mrs. Edgar Wilson, President, and Mrs. J. A. Coleman, chairman of the parsonage committee.

Rev. E. T. Montour, formerly of the Grand River Indian Mission near Hagersville, Ont., was inducted recently into the Aneroid pastoral charge, Saskatchewan, by the Revs. G. F. Lalond, Woodrow, Sask., S. W. Wilk, Gravelbourg, and A. J. A. Chapple of McCord. The congregation gathered mid music from the Church chimes. A social hour followed the induction when the minister and his family were welcomed by Presbytery representatives and congregation.

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HOUSING

(*Continued from page* 11)

800,000. It will, in fact, depend upon what is really meant by need. If 500,000 new houses were immediately available, would that mean some older houses would be left empty? It probably would, because such housing is marginal deteriorated housing.

The facts seem to indicate that Canadian house building today does not even keep up with the increase in the number of families each year, much less provide for deterioration of property and the necessity of slum clearance. According to the official annual report of the Central Mortgage and Housing Corporation in 1952, 83,200 new houses were completed, but during that same year 91,000 new families were formed over and above the number of families which died out. In addition to this, Canada received 164,500 immigrants into the country. This amply supports the General Council's statement that a "housing emergency exists."

There is no question that the governments of Canada, Federal, Provincial and municipal, are well aware of the extent of the problem. The present legislation of the Federal government allows for help to be given both to provinces and to municipalities. As late as April of this year the government had a measure passed in the House of Commons increasing the appropriations both for home ownership loans and also for rental housing by a substantial amount. The 150 million dollars previously allowed for help in rental housing projects was increased to $250 million, and the $300 million allowed for home ownership loans was increased to $500 million.

But provinces and municipalities are slow in taking advantage of the government's offers. There are many reasons for this. Costs are high. Serviced land is scarce, and to service land is expensive.

The cost of building itself has increased rapidly each year, for although the actual cost of building materials in 1952 was about the same as in 1951, the index price in March 1953 was 287.6 as compared with 1939. Wages in the building trades in 1952 increased 9 per cent., and the general cost of building generally increased by 3 per cent.

In rental housing, despite government assistance in this field about 18,000 rental units only had been approved by 1952. This is considerably less than the number of home ownership units approved for any one year since 1948, when the rental dwelling regulations were enlarged from the former veteran's rental programme. It also should be pointed out that even under recent amendments to the Housing Act, no multiple housing units, so much needed, have been built.

Attempted Solutions Fail

In addition to the need is the greater and more tragic fact that the present methods of attempting to deal with the problem tend only to help those who likely could "help themselves." In 1952, for example, the average income of all purchasers of new housing was $4,616, which was 1.3 per cent. higher than for 1951. Of those purchasing these houses, only 3 per cent. had incomes of less than $3,000, while 30 per cent. had incomes of over $5,000, this latter figure comparing with 21 per cent. in 1951 and 10 per cent. in 1950 with higher incomes. It should be noted that this gives strong support to the General Council statement that "the rich are increasingly getting the advantage of government housing and the poor getting practically none."

Under present regulation, government loans on new houses must not be more than 80 per cent. of their value, which means the purchasers must put down 20 per cent. On a $10,000 house this means $2,000 or 10 per cent. of the income of even a $5,000 a year man for four years. But in Canada there are over 160,000 heads of homes who receive less than $1,000 a year, and there are two-thirds of the wage earners of Canada who get less than $2,500 a year. The mortgage on a $10,000 house is $8,000 at 5 per cent. interest, which is $400 interest even before one starts to pay on the principal. Facts therefore indicate that families on low incomes cannot afford to purchase houses under present conditions. If privately owned housing is made possible for the $5,000 group, something also must be done in rental housing for the $2,500 group.

Family Life Deterioration

It is a social fact that small income families often are the largest numerically. Large families cost more to keep and hence can afford less for rent. By a process of filtering only the smaller and poorer homes are available for those who really require the larger and the bigger homes. Thus slum areas develop through crowded housing conditions in areas where property values have already began to slump and family life suffers in consequence. Broken homes, child delinquency, drunkenness, and crime result.

What May Be Done

Mr. G. A. Golden, the Assistant Superintendent of Mortgages of the Sun Life Assurance Company of Canada, speaking in a panel discussion on housing held under the auspices of the Dominion Mortgage and Investments Association made this statement recently: "It seems clear to me that everyone cannot have a home of his own costing from $10,000 to $11,000 . . . desirable as it may be to have a majority of our citizens in the position of proprietors with the privileges and responsibilities that affords. It may be that we in this country, are currently placing too much emphasis on the construction of individual houses, and too little on the provision of rental housing. It may also be true that the type of house that has been built has, on the average been too costly for too many Canadians . . . Further it seems to me that much more could be done in making better use of our existing housing stock if more emphasis were placed on a programme of modernization and rehabilitation without all the emphasis on the construction of new housing units."

This statement of Mr. Golden points out the true problem. The more we build new housing units the more we spread out cities. As people become able they tend to move away from the older housing districts into the newer. The older housing becomes what some are pleased to call "marginal housing," and are left for the larger and often, therefore, poorer and more needy families to live in. These older districts deteriorate, until they become slums.

Yet these older districts have all the expensive "Services," such as schools, churches, community halls, sewers, gas and electric light facilities, police and fire protection. The lack of these services and the expense of putting them in is claimed by municipalities to be a principal cause of slowness in housing developments.

(*Continued on page* 30)

Woodrow Church, recently renovated

Organ Dedicated

Woodrow (Sask.) Church, Re G. F. Lalond, minister, at a recen largely attended service dedicate a new Minshall Electric Organ t the worship of God and in mem ory of the boys who fell in th First and Second Great War The pastor was assisted in th service by Rev. E. T. Montour Hagersville, Ontario, who stoppe over on his way to his ne pastorate at Aneroid.

Mrs. H. Patterson was th organist, and the choir was unde the direction of Mrs. G. F. Lalon The soloist was Miss Janet Filso who sang a special request, " Be Ye Reconciled." The cho anthem was entitled "My So Shall Rejoice in the Lord." Re G. F. Lalond spoke on "The Go Behind Life's Storms."

This happy and inspiring occ sion followed the renovation the Church which was reported the May 1st issue of **The Observe**

THE SUNDAY SCHOOL LESSONS

The Uniform Lessons for Adult Classes

D. McCRAE

Lesson for September 6
THE CHRISTIAN USE OF POSSESSIONS
1 Timothy 6: 6-19

One of the most pressing probms for any one of Christ's llowers is the acceptance of his ewardship obligations as a hristian. It is that problem which omes up for consideration in this sson. Paul raises the question in ne of his letters to Timothy in s great concern that the young sciple should rise to the greatest ossible heights in the Christntred life and so be a worthy xample for others.

False teachers had been busy ropagating their views and sayg that godliness or piety is a rofitable thing. Paul would agree there is a true understanding of hat is real profit—namely, the richment of personality. Paul's ey word is "Contentment," and e suggests that we do not find ntentment in any person whose eart is filled with an eager pason to acquire wealth or possesons.

Real satisfaction in living omes, not with the accumulation things, for we know that such ccumulation almost invariably rings increasing desire for still ore.

When the wealthy Pierpont lorgan was asked when a man as made enough to be happy, he nswered "when he has made the ext million."

Christianity, however, does not emand poverty of its disciples. ometimes in human history that lea has prevailed and Christians ave sought to make a virtue out being poor. The apostle does ot condemn "riches" but the love of riches," and the problem ecomes one of acquiring possesons without developing an inrdinate love of possessions. There but one way to do that and scape the snares which are sually all about us when we have great possessions." That way is follow so devotedly after rightousness that even possessions ill be used for its promotion. se wealth for the blessing of thers and the denial of self and transmute things of earthly alue into spiritual treasures. When Paul exhorts the young man live up to his high confession Christ, he is showing him how lay up treasure in heaven. Only uch treasure can one take with im.

Lesson for September 13
COURAGE FOR CHRISTIAN LIVING
2 Timothy 1: 3-14

Here we have another instance f Paul's great interest in the hristian discipleship of his young riend Timothy. The epistle from which the lesson text is selected is a beautiful human document filled with tenderness and affection. Paul gives us a perfect picture of the depth of the friendship between the two men who had worked together so devotedly in their Master's service.

Paul knows that his days are almost numbered and that Timothy's life is before him, and the elder statesman gives wise counsel to the younger, exhorting him to stand courageously at all times for Christ.

So many of us bearing Christ's name are timid about the witness we bear. Paul suggests that his young friend because he has put on Christ must be heroic in his stand for Christ. Experiences will come that will show the stuff he is made of, and he must never be ashamed of his faith.

Paul writes from his prison and lays the mantle of his leadership upon the young disciple. Christians were having a hard time and suffering bitter persecution at the hands of Nero. The very Church was threatened with disaster, and there is timely aptness in the apostle's appeal for courage and loyal endurance. He has had it because he knows whom he has believed. His loyalty is first and foremost loyalty to a Person rather than to a cause.

If we can let that loyalty appeal grip us it will call out the best in us and give us a chance, too, to show how God gives power to His own, and to prove in our own experience "that He is able to keep that which we have committed to Him against that day." But first we must truly make the commitment. When we do so, we are in the way to discover that untold resources are available to us. After all our trying to save the world by military might shall we muster courage to show what can be wrought by the Power of God?

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

St. John's Church, Wallace, N.S., Rev. R. H. Hughes, minister, marked the Coronation of Her Majesty Queen Elizabeth II with a special service. The Church was beautifully decorated with flags, and the pupils of the High school led the praise. Before a very large congregation the pupils of the Junior and Senior High school entered the Church, each carrying a flag, and they were followed by the brethren of Richmond Star L.O.L. No. 1521, and some brethren from Wentworth Lodge.

The minister conducted the service and preached an appropriate sermon.

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AIR

(*Continued from page 2*)

any citizen accused, that damaging publicity not verified, valid or accurate should not be released by a Committee. This had been the continued demand of Bishop G. Bromley Oxnam.

Dr. Laubach in Washington

Dr. Frank Laubach, missionary and world citizen speaking here within the month, declared that we need to be gracious and self-effacing in any work with the undeveloped parts of the world. Buying power of the poor is such that if we gave aid by collaboration and amazing kindness, without any goal of gain, we would help righten the wrongs of the poor and find returns to ourselves. He said that three-fifths of the world is illiterate and oppressed and unable to defend itself from injustice. As to the fear in the heart of so many, our country is more to blame than is communism. He warned that the U.S. must stop letting communism say that they alone are Asia's friends. We stopped hot communism at the 38th parallel, he said, and now must stop the cold propaganda that misleads the poor. Dr. Laubach has just returned from a stay in Nepal under the shadow of Mt. Everest. He gave native language lessons in the great hall of the ruler with the chief men present. The U.S. Government under Pt. 4 supports this work and "has maintained 8 excellent Christians in Nepal doing Sunday School and social service." The speaker stated that 40 million people are learning in their own script and no longer can the landlords write down 500 when the debt is 50—the world wants to read.

Two Leaders Fall

The U.S. Senate has sustained a grave loss in the death of Senator Tobey. During his term this dynamic, hymn-singing crusader set out against evil and crime. In an investigation he was one who honored the task. Then besides, an outstanding Methodist leader has gone. A former Canadian of Goderich, Ontario. Rev. John C. Millian, D.D., who as a young minister served in the Canadian army in the first great War, died recently in a Washington Hospital. Following his war service he took up advanced studies in the U.S. and became a pioneer of education courses in the church and was a District Supt. in the Washington Area of the Methodist Church at the time of his death. His service to the church was evidenced in the great concourse of ministers assembled for the funeral at Foundry Church.

Canada has loaned a wealth of personalities of high merit to the States. Bishop Charles Wesley Flint, Canadian born, now retired, resides in Washington. And it is interesting to recall that Thomas Alva Edison's mother had been a schoolteacher of Nova Scotia, and one finds that the 1952 poster for the World Day of Prayer sponsored by the Department of Church Women of the National Council of Churches was designed by Mrs. Doris Diabo Montour, of Brooklyn, an Iroquois Indian of Canadian birth.

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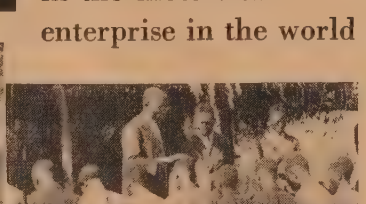

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Elgin Meeting Memorable

United Church Men's Conference

W. J. ROSE, Vancouver, B.C.

It was a memorable gathering, but all too short to come to grips with realities. Elton Trueblood talked, straight from the shoulder, about the partnership (though he never used that word) which must prevail between the ministry and the laity in every phase of Christian work. I want in a few lines to offer a blueprint of that partnership.

The two age-old, traditionally consecrated tasks of the ministry are known respectively as the priestly and the prophetic. The minister stands before the altar—one might say "facing God" and with his congregation behind him, as intercessor, mediator of the grace of God, steward of the sacraments. The same man stands in the pulpit, with God behind him, and faces his congregation with the challenge of the Word—which

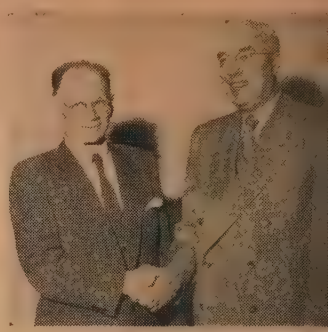


Photo by Newton,
Courtesy "The Ottawa Evening Citizen

Rev. J. H. Hamilton of Maxville, was appointed assistant minister Dominion United Church, Ott Minister of Maxville United Ch for twenty-two years, Mr. Hamilto shown here (left) with Rev. J. L Graham, minister of the Church. Hamilton is a past president of Montreal and Ottawa Conference, is a member of the Board of H Missions.

is the expression of the Div Will. Both these rôles or tasks as important today as they were, but two others have b added in the modern age — managerial and the psychoth peutic—in plain English, the c of souls.

A word about each of thes and first about the latter of two. There is nothing new in cure of souls—Jesus Himself "the Great Physician." But th is something new in the ro and tumble of modern life, in pace and its complexity, that c for a kind and quality of hea only experts can offer, for t and attention that are beyond reach of the average minis Here is where laymen and women can (must!) step in help, especially such as have special training.

As for the managerial — w the institutional Church in form or another is with us good. The costs of carrying wholesome and varied activit the provision of housing for th and of the tools to work w the raising of money for va projects; the "promoting" ideas and the translating of id into action—all these and ot heavy burdens devolve far much in the majority of comm ities on the minister and his w This is bad economy. It me that time and strength diverted from other things which the life of the man of is equally dedicated—the lay of our Church should and step in and share the load.

To all of this and much m our guest-lecturer could h directed our attention, had t permitted. It is for us to t things up where he left off; if do, the results will soon be evidence.

St. Thomas (Ont.) Subur Charge, Rev. Scott Milley, m ister, received 35 into members —31 on profession of faith—a weeks of instruction in which was assisted by a former pas now retired, Rev. Harry Royle

issionaries old Reunion

Former missionaries of the Nor-rn Manitoba Indian Reserves o reside in the Toronto Con-ence area enjoyed a reunion e in June.

In one of nature's beautiful tings beside a river on the farm Mr. Boynton at Victoria Square, se veterans of canoe and dog-m evangelism exchanged nos-gic yarns of the North. They wed with satisfaction and grati-le the reported improvement in alth conditions among the adian Indians and the Govern-nt's continued interest in their ysical welfare. They expressed hope that our Churches would relop a new and more dynamic ncern for the spiritual and social relopment of our Canadian ives.

Those present at the reunion owed varying degrees of the ilizing effects of the years since ir vigorous northern life. Rev. Mrs. Austin Huston, hosts for occasion, seemed to have lost hing of their northern spirit fitness. Rev. Levi Atkinson eared a little out of condition portaging a canoe as he retired m the ball game to the less enuous sport of pitching horse-es. Revs. Roscoe Chapin and k Kell appeared fit for 50 miles "mushing" any day but Revs. nald Scoates and R. T. Cathcart, latter a fellow missionary of Anglican brethren, looked y much out of shape for snow-eing. Egerton Young wasn't young as he thought he was.

n keeping with Indian customs, wives did all the work, pro-ing a sumptuous feast in a uty spot reminiscent of nor-rn camp fires and Indian trails.

E. Y.

USIC

(*Continued from page* 10)

nd. From him we learned ut birds, animals, trees, cricket football, and how to run a e. We met famous people, or least we saw them and heard m speak. From this same cher we learned to sing at it, to find our way around the board of a piano, and to write tunes of our own.

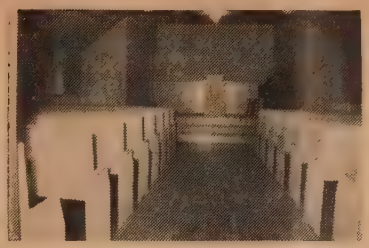
Next week the school bell will for you, and to many of you will sound just a bit off key. ne of you are quite thrilled ut the opening, however, be-se you are going to high school the first time. You are sup-ed to be grown up; at least have already taken a look r the boundary that separates dhood from adults, and you so anxious to find out what is his new life that seems to be cially planned for you. For the t week your books will be n and neatly kept. Soon there will be an assortment of initials around the edges. Initiation day will come before long, when boys will wear yellow or green ties, and in some cases these ties will be clipped by scissors of the very learned gentlemen of the next form higher. Girls may wear mismated socks and carry a card on their back with their name. Of course it will all be so much fun. Even when the music master comes into the room to start the first choral rehearsal, fun and embarrassment will mingle when some bright boy soprano finds his voice dropping an octave and sounding like the croak of an overfed bullfrog.

You will soon discover that music is an optional subject to something else like history or geometry; so if you practise hard you will not have to learn about civil wars or the hypotenuse of a triangle. I hope, if you have a teacher who insists upon giving you homework, that you will do it every night, and never let any of your studies get behind, so that in a few weeks' time an intended surprise test will hold no terror for you.

But some of my Music Makers are very young, and in their letters they tell me they are moving up to Grade 4, 5 or 6. Perhaps you little people will have the same teacher as you had last year; so be sure, whoever your teacher may be, that you learn your lessons well. I know you will enjoy the new songs that you learn, and the pieces of music that you play on the piano. Some little people write theory exams, too. You might like to know what one little miss wrote for an answer. I had asked the meaning of some musical signs, one of which was **Ped.** She answered it like this: "You put your right foot down on the right pedal, and you hold it there until teacher tells you to take it off." I hope teacher will always be there to tell her when to take her foot off the pedal. (Take your foot off, Sally, before you play the next chord or it will sound "just awful.")

We welcome the following new members to the Music Makers' Circle: Harvey Ward (8), R.R. No. 3, Uxbridge, Ontario; Reta Thompson (12), Mountain Grove, Ont.; Janice Cragg (12), 117 Douglas St., Orillia, Ont.; Yvonne King (11), R.R. No. 2, Harold, Ont.; James Benvie (9), 42 Queen St., Picton, Ont.; Patricia Erickson (8), Ste. 7, Argyle Court, Regina, Sask.; Joyce MacDonald (15), Bedeque, P.E.I.; Beverley Cook (11), Weymouth, N.S.; and Dianne Damude (9), R.R. No. 1, Waterdown, Ont.

The Music Maker rules appeared in our column for July 1st. Any young people between the ages of eight or eighteen who would like to combine their music with wholesome living and good friendship are always welcome to our Circle.



Interior view of the new Church at Fertile, Sask.

Fertile (Sask.) Church was recently dedicated to its sacred use by Rev. S. C. Studd of Boissevain, the Chairman of Rock Lake Presbytery. Even though the interior of the Church is incomplete, yet services and Sunday School are held in it regularly. Much voluntary work was done on the building, in which the lay minister, Mr. D. K. McNeill, shared. Many donations of money and furnishing were received, so that outside the loan from the Board of Home Missions, only $100 is now owing.

Year Book—1953

The Year Book, 1953, is being distributed in accordance with the following resolution of the General Council:

1. That one copy only be sent each minister in the active work for the use of himself and his congregation.
2. That one copy of the 1953 *Year Book* be sent to each minister who is a member of the Pension Fund, on his request; and that this decision be announced in the Church press.
3. That two copies be sent the library of each university, theological college and secondary school connected with The United Church of Canada.
4. That pastors or Church officers desiring extra copies shall be charged at the rate of $2.00 per copy.
5. A copy will be sent forward by first mail after the reception of the request from any retired minister of The United Church of Canada.
6. Note the address: Secretary, General Council, Room 421, Wesley Bldgs., 299 Queen St. W., Toronto 2 B, Ont.

GORDON A. SISCO,
Secretary, General Council.

An Encouraging Advance

We are grateful for the excellent Missionary and Maintenance Report as at the date of August 17th. The Budget of Need for 1953 is $3,850,000 — a ten per cent. increase over 1952. It is encouraging that every Conference shows an advance and the receipts for 1953 total $1,486,447 as compared with $1,314,088 for 1952—a 13 per cent. increase to date.

	August 17th 1952	1953
Newfoundland	$ 9,757	$ 10,453
Maritime	122,454	134,554
Montreal and Ottawa	154,677	174,581
Bay of Quinte	98,005	107,681
Toronto	297,083	329,574
Hamilton	187,482	207,710
London	155,465	175,466
Manitoba	78,989	93,601
Saskatchewan	57,424	72,038
Alberta	69,333	84,339
British Columbia	78,299	93,040
Donations	5,120	3,410
	$1,314,088	$1,486,447

From September to December are most important months for the promotion of interest and givings, and it is hoped that every local Church will plan for enthusiastic effort so that when the Year closes, the total required to finance the Missionary and other activities of our Church in Canada and Overseas will be fully secured.

DENZIL G. RIDOUT,
Secretary, The Missionary and Maintenance Department.

RP

New Books

THE DOCTRINES OF THE CHRISTIAN FAITH

By Sydney Cave, Principal, New College, London. "If the modern preacher . . . follows the guidance of Dr. Cave in this rich and illuminating volume, he will find a message which will at once touch the heart and enlighten the mind of his congregation."—*The Christian World*. 307 pages, third printing, cloth, $3.00.

SO FIGHT I

By Robert Menzies. Studies in the Christian life. Sixteen inspiring sermons by an outstanding British writer. We have had many requests for this book, which is published in the United States under the title *Fight the Good Fight*. 134 pages, cloth, $1.25.

DESIGN FOR CHRISTIAN LIVING

Sermons by Hugh Thomson Kerr, edited by his son, Donald Craig Kerr. Dynamic sermons, many of them given as radio addresses, arranged under six topics: the Christian year, world, faith, life, service, Church. 157 pages, cloth, $2.50.

GOD'S ORDER

By John A. Mackay, President, Princeton Theological Seminary. The Croall Lectures, delivered at the University of Edinburgh. They deal with St. Paul's Epistle to the Ephesians. The author is Highland Scottish and has the intellect and magic which that can imply. 228 pages, cloth, $3.50.

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MARRIAGE

(*Continued from page* 11)

It would be impossible to mention all the other members of the marriage guidance council, lay and ministerial, each of whom has made significant contributions and who represent social workers, the family court, parents, etcetera. However, it would be very remiss not to mention our secretary, the Rev. Frank Fidler, associate secretary of the Board of Christian Education. He is conversant with the diverse experiments made in the field of family counselling throughout the United States and as a consequence he has enabled the members of the council to avoid making some unfruitful explorations and unwise ventures. This summer he has attended a world conference of family life workers at Switzerland. An example of his wise leadership is to be found in the United Church "Family Life Programme and Materials" which if studied and applied will strengthen Christian family life and give our children the kind of Christian homes they deserve.

This Fall a more ambitious experiment is being sponsored by the marriage guidance council at "Five Oaks", Paris, Ontario. Some sixty invited ministers from the five central conferences will assemble for a conference on marriage counselling under one of the most outstanding leaders in this field. The council hopes that these ministers will be inspired to initiate similar conferences in their own presbyteries and enable others to acquire greater skill in pre-marital and post-marital counselling.

MODERATOR

(*Continued from page* 5)

who went through the ordeal of the lengthy service as one to the manner born, which, of course, is just what she was. One felt very definitely that for her it was a service of consecration, and that she was dedicating herself to a great and difficult task, a task in which she was determined that she would not fail. Everything was done as it should have been done. There were no mistakes made. There was no hesitation on the part of any of the participants in the drama. It was a wonderful pageant, a magnificent spectacle, but it was more. It was a solemn religious service. When it was over, our New Zealand friend turned to me and said, "The thing that impressed me was the spiritual character of the whole thing. I'm not ashamed to confess that the tears were in my eyes several times during the proceedings. It has been a great spiritual experience." And once again I heartily agreed with him.

The Return Procession

The Queen, having left the Abbey, and the return procession having set out, we who were guests were allowed to leave by instalments, and proceed by a covered way either to the House of Lords, or to Westminster Hall (in our case, the latter), where a bountiful cold luncheon was provided. From there, so perfect was the organization, that, after a very short wait indeed, we found ourselves in our host's car, and on our way home. The way back was even more circuitous than in the morning, but, by half past four, we had arrived. Most of the rest of the day was spent in seeing the procession, and also the ceremony, by television, and towards midnight we climbed to the roof, from which vantage point we had a fine view of the wonderful display of fireworks on the Thames Embankment.

"And so to bed," as Pepys would have written, after a day of wonderful experiences, which will live in our memories as long as life lasts.

AT SPITHEAD REVIEW

Two weeks later we were the guests of the Canadian Government at the Royal Naval Review at Spithead. Travelling down from London to Portsmouth on a special train reserved for Commonwealth guests, we were met by naval buses which took us to the docks, where we boarded tenders which carried us down to where the long lines of ships lay at anchor. We were taken on board the Canadian Aircraft Carrier "Magnificent," which we had previously visited when she was in Halifax Harbour, and there we were royally entertained for the rest of the day. We lunched with the Commodore in his cabin, and then proceeded to the Bridge, from which exalted position we viewed all the subsequent proceedings. Early in the afternoon, the Queen and the Duke of Edinburgh started on the Royal Yacht "Surprise" to make their tour of the long lines of British and foreign craft which were drawn up for their inspection, and from every ship a royal salute boomed out. There were ten lines of major vessels, each seven miles in leng and the "Surprise" went up a then down in the midst of t lines, so that everyone had opportunity to see the Roy couple as they passed. The Revi was followed by a fly past of ma squadrons of the Air Force, ma types of planes being represente Many of the guests left after th display, but we remained on boa in order to see the illumination the fleet at night, and the fi works display. We had dinner the Ward Room, where we m officers from various parts Canada, and then later, from t quarterdeck we viewed the illu inations and the pyrotechni which were very wonderful. A then, as it was almost midnig we decided that it was time return to Portsmouth, and look our lodging for the night. It w a bit windy on the tender, a the sea was somewhat choppy, we made our way to the stern find a sheltered spot. There we two men half sitting and h reclining against the low raili that ran around the side. Th had evidently been imbibing r wisely but too well, and they we in the mood when they felt the selves to be friends of the whe world. At first they paid no atte tion to us, but suddenly one them, catching sight of the pur clerical stock which I was we ing, called out, "I say, Bish, d you have a good time today?" T "Bish" had.

One of the most interesti features of the day was to me several officers and men who h attended our meetings down Nova Scotia, and who were me bers of United Churches in th part of our country. It w obvious that the Protestant cha lain on board, Rev. Horatio Too who is one of our United Chur ministers, was popular with a and that he is doing a good wo in holding aloft the banner of t cross.

A. A. Scott

BEHOLD

(*Continued from page* 5)

possessed in the western world at least, have attained an ever increasing share of the good things of this world.

. . . . .

On Labour Day it would be well for the Church, while acknowledging the debt it owes to the thrift, insight, ingenuity and courage of those who direct and found industrial enterprises, to pay its tribute and give thanks to God for the labours of those who in furnace, mine, production line and transportation, make possible the thousand and one comforts which we daily enjoy. The Toiling Man is not doing too badly in Canada! Let us give thanks to God!

New Calendar

The 1954 United Church C endar has just come off the pre This calendar is growing in pop larity. The current production a work of art and the pictures a well worth preserving. All t pictures are of our own Unit Church work around the wor beautifully coloured. These cale dars make excellent gifts.

Induction

REV. RAYBURN H. McCOLL, for s years captain of the mission h *Thomas Crosby IV*, has been inducted the pastoral charge of St. Andre United Church, Chateauguay Basin, Q The Chairman of the Montreal Presby Rev. Norman A. McMurray, presided inducted. Others taking part were R. DeWitt Scott, D.D., Rev. W. T. Ed Rev. J. W. Patterson. An informal rec tion was held in the church hall follow the induction.

Mrs. Isabella Millar

)ne of God's great gentlewomen passed n us on May 5th, at 170 Sheldrake d., Toronto, in her 81st year, in the son of Mrs. Isabella Millar. Mrs. Millar,) was a daughter of Rev. Jas. Malcolm Mrs. Malcolm, was married in 1901 Rev. John M. Millar. Early in their rried life they moved to Western nada, spending six years in Nanaimo, '. In 1909, Dr. Millar was called to)x Church, Edmonton, and after a few rs, was invited to join the teaching f of Robertson College. Later he was)sen Principal of Robertson, and after 25, with the late Dr. Aubrey Tuttle, was nt Principal of St. Stephen's College, il his death in 1930. In every sphere, s. Millar was an interested and efficient p meet of her husband. To the students Robertson and St. Stephen's Colleges, she s a most sympathetic friend and even ther. Her home was their home, and y often they were found in it. She was st active especially in Missionary circles. r the past twenty-two years, she lived h her daughter, Mrs. A. John Lehman, Toronto, and was associated with St. il's-Avenue Road Church.

Her funeral in Toronto was conducted by v. Gordon Porter, assisted by Rev. H. A. yd, a former Robertson College student, o gave the address. In Edmonton, where body was laid away by the side of that her husband, Dr. Douglas Ramsay, Chair- n of St. Stephen's College Board and a -long friend, was in charge of the morial service. Countless members in h East and West will continue to ember with gratitude a gracious woman h a beautiful sense of humour, who etly and kindly lived and moved among m.

Mrs. W. J. Booth

Ruth Amelia (Amy) Graham, beloved e of the Rev. W. J. Booth, Orange- e, Ont., died at her home on April d, 1953. She had not been in good lth for over a year, but her final ill- s was only of two months' duration.

Born at Rosemount, the daughter of nry and Lucinda Graham, her early was spent at Dundalk where her ier kept a general store. Later the ily moved to Toronto where Mrs.)th studied music, and was an acting mber of Westminster Presbyterian choir. e met and married Rev. W. J. Booth that city the ceremony being performed Rev. John Neil in Westminster urch in 1901. Two years ago Mr. and s. Booth celebrated their golden dding. As a bride Mrs. Booth went h her husband to Gobles near Wood- ck and on all the charges they served was an ardent worker in the W.M.S. l leader in Sunday School activities. e also led the choir and was organist two of the congregations.

After retirement to Orangeville Mrs.)th was active in Westminster Church re.

She is survived by her husband and e daughter, Margaret Ingram Booth. e funeral service was conducted by the nister of Westminster Church, Rev. nald Arkwright. Burial took place in family plot at Oakville Cemetery on Queen Elizabeth Highway.

Mrs. Ivor Currie-Mills

Final tribute was paid to the memory Mrs. Currie-Mills, wife of Rev. Ivor rrie-Mills, retired minister of the United urch of Canada, in Yarm Church, Que. The service was conducted by the Rev. F. Fokes, D.D., of Shawville, assisted George H. Heslop, lay supply minister the Yarm Charge, and Rev. H. G. ter, Shawville.

The former Isabella Jane Argue, ghter of the late John Argue and Mary e Alexander, Mrs. Currie-Mills was educated in the Yarm public school, later at Beachburg. She was a graduate of the Peterborough Business College. Later she took a teacher's training course and taught eight years in the schools of Clarendon and Bristol, in the Pontiac district.

Greatly loved and respected, she was a member of the United Church from her youth, and an active member of the Woman's Association, and for years a faithful worker in the Red Cross Society.

She is survived by her husband, two sons, John of Chenaux, Ont.; Russell of Bury, Que.; three daughters, Cecilia of Toronto, Mrs. John Burnes, London, Eng., and Mrs. Russell True of Ottawa, Ontario, and seven grandchildren. Interment was in Yarm United Church cemetery.

Mrs. F. S. Milliken

Greatly loved and esteemed in Ottawa where she was born and had lived, Mrs. F. S. Milliken, a prominent figure in music circles for many years, died on Sunday, May 31st.

Wife of Rev. F. S. Milliken, D.D., minister of Stewarton United Church, the former Irene K. Miller, she began her musical career at an early age, and became well known as a teacher of aspiring artists who went on to win scholarships in music.

She was one of the founders of the Ottawa Music Club, and also an active member of both the Morning Music Club and the Junior Music Club.

After taking part in a concert tour of Canadian and United States centers, including New York, Chicago and Vancouver, the brilliant young artist went to Salzburg, Austria, to continue her studies.

She was a lifelong member of Stewarton United Church. For many years she was an organist at Bethany United Church, now Parkdale United Church. She loved the Church.

Surviving, besides her husband and mother, are: One brother, W. Harold Miller, Camarillo, California; and three sisters, Mrs. James W. Kennedy (Doris) of Toronto, Mrs. John G. Ferguson (Evelyn), and Mrs. John B. Phair (Marjorie), both of Ottawa.

A large congregation gathered in Stewarton Church to pay final tribute to a gracious woman whose brilliant talents were devoted to helping others. Very Rev. John W. Woodside, D.D., Rev. Hugh M. Rae, D.D., and Rev. A. Leonard Griffith took part in the service. Burial was in Merivale Cemetery. J. R. M.

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Death

EAGLESON — Suddenly at Ottawa, rch 22, 1953, Richard Newell, only son the late Reverend Richard Eagleson and na Newell Eagleson, and dearly beloved ther of Melva Eagleson, Kingston, On- o. The funeral was conducted by the verend L. O. Bunt, Templeton, Quebec. erment was in the family plot, Pinecrest metery, Ottawa.

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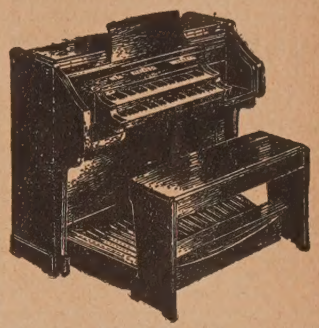

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Rev. Joseph T. Gawthrop

Rev. J. T. Gawthrop, United Church minister and veteran of two wars, passed away at his home, Cypress River, Man., on Friday, May 22nd, in his 73rd year. For many months he had been under medical care, suffering intensely much of the time, succumbing to a heart attack.

Born June 13th, 1880, in Barrow-in-Furness, Lancashire, England, he early moved to Yorkshire, and there worked in the Clough Mills. In 1900 he enlisted in the Imperial Army, and served through the South African War, emigrating to Canada in 1906. The following year he entered the Toronto Bible School in preparation for the Christian Ministry, later coming West to a Mission Field at Gull Lake, Sask. He homesteaded at Tompkins, Sask., spending three more years in study at Manitoba College, Winnipeg. Graduating in 1915, he at once was ordained to the Ministry in the Presbyterian Church in Canada. Shortly afterward he enlisted as a Private in the 249th Batt. but rose to the rank of Captain early in the war. Immediately on return home, he entered the active work of the ministry holding successive pastorates at Dubuc, Silton, Kipling, Piapot, Kincaid, Radville, Broadview-Whitewood. In failing health, he went into retirement for a brief period, then accepted a call from the Cypress River United Church, remaining active till 1949, when following an extensive trip to Britain, he supplied for a year at Russell, Man., then settled at Cypress River, Man., where with Mrs. Gawthrop he lived in retirement.

Surviving are Mrs. Gawthrop, one son Leslie of Toronto, and one daughter Laura (Mrs. David Muir) now ready for her final year in theology in United college and in charge of the United Church at Sanford, Manitoba.

One son, Edward, predeceased his father at the age of 23, and a second, Kenneth, was lost in an air-raid over Germany during the second world war.

The funeral service was held in the Cypress River United Church on Tuesday, May 26th, and was conducted by Rev. John Jackson, D.D., assisted by Rev. Ross Stewart of Glenboro. Six ministers served as pall bearers representing the Presbytery of Carman.

The body was laid to rest in the Veteran's Plot, Brookside Cemetery, Winnipeg, Man.

"Now the Labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore,
Lands the voyager at last.
Father in Thy gracious keeping
Leave we now Thy servant sleeping."

J. J.

HOUSING

(*Continued from page* 24)

in many areas. The need as we have indicated already is not for more privately owned homes. The government policy under the C.M.H.C. is dealing fairly adequately with this. The need is for rental housing for large families on small income.

Someone once said to the writer that we must separate slum clearance from housing. But you cannot separate these two problems. They are one. Clear out the slums. Face up to the prejudice against collective housing and semi-detached housing. Build homes in larger units, in large apartment blocks with proper playground and other social amenities, and you will help to solve not only the slum problem but also the housing problem. Larger use can be made of existing services than is now being made under the system of long rows of deteriorated small dwelling houses that are unfit really for human habitation, tenanted by large families with low incomes.

Interest in Poor and Weak

This is the Christian Gospel, that the strong must help the weak. How it is to be applied to housing is still a problem for every Christian. Many solutions, both practical and impractical, have been suggested other than the partial one outlined above. Reduction of interest from .5 per cent. to 2 per cent., increase of amortization period from 20 to 30 years, reduction of the down payment on homes from 20 per cent. to 10 per cent. But these solutions, some of them quite impractical, deal only with the needs of those who wish to own their homes. Some are good in themselves, and the present government programme here has helped a lot.

The Church must be interested in the low income group that cannot afford to buy homes, in the transient worker, who will not stay long enough in any one locality to warrant his buying property. Are these to be condemned to the marginal housing area? Should we allow such areas to exist? Or should we continue to press for better conditions for low income families so that they may be able to rent a decent house which will provide for all the amenities of happy home life at a price within their means? This is a Christian and Church problem.

Montreal Alumni

The United Theological College Alumni Association, will hold its annual Conference in Divinity Hall Montreal, Que., Sept. 22nd and 23rd. The Alumni will meet with the Diocesan Alumni to hear three lectures by Professor G. Ernest Wright. Other meetings of the two organizations will be separate. Professor Wright will be the W. M. Birks lecturer. He is Professor of Old Testament and Theology at McCormick Theology Seminary. Dr. Wright has travelled and studied in the great universities of the United States and Great Britain and is the author of many books.

Queen's Alumni Annual Conference

The Queen's Theological Alumni Association will hold its annual Conference in Convocation Hall, Queen's University, Kingston, Ontario, October 19th to October 22nd. The Chancellor's Lecturer this year will be the Rev. Harold A. Bosley, Ph.D., minister of First Methodist Church at Evanston, Illinois, the subject "Religion with Revelation." Others who will take part in the programme are Dean A. V. Douglas of Queen's University; Dr. L. M. Outerbridge of Lennoxville, Quebec; Rev. R. K. Shorten of Seven Islands, Quebec; and Professor A. D. Tushingham of Queen's Theological College. Dr. S. M. Gilmour will be inducted as Principal of the Theological College by the Kingston Presbytery on Wednesday evening, October 21st.

The Conference is open to all ministers of the United Church as well as to those who are graduates of Queen's, and board and lodging are provided. Those who wish to attend are asked to register early with the Secretary-Treasurer, Rev. W. E. Smith, Ph.D., Queen's Theological College, Kingston, and forward their membership fee of $3.00.

THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

The growth of our Church paper continued without much slacke ing in the summer months of July and August.

The "press run" of the last issue was 105,000. That's a long w up from 45,000.

Under the Every Family Plan 672 congregations have now enroll 71,557 new families as **Observer** subscribers.

Prospects look good for September and October. Many congregatio have indicated their intention to enroll their active families.

A steady stream of complimentary comments on the new **Observ** continues to come in.

Here is another honour roll of congregations which have n enrolled as subscribers:

Honour Roll

North Bedeque and Freetown Charge, P.E.I.
Salem Church, East Peel, Ont., Charge.
Melfort, Sask.
Grace Baldoon United, Dover Centre, Ont.
Spring Lake, Sask., Broadview Charge.
St. John's, Sask., Broadview Charge.
Richard, Sask., Speers-Richard Charge.
First United, Dawson Creek, B.C.
Paradise, Nfld., Exploits-New B Charge.
Zion United, Freeport-Zion Charge, Ont.
First United, Galt, Ont.
Bathurst Street Church, Toront
Manor Road Church, Toronto.
St. Paul's, Tillsonburg, Ont.
Central, Weston, Ont.
Port Kells Pastoral Charge, B.C
Lasswade, Ont., Apsley Charge.
Duval-Cymric Charge, Sask.
Bedford Park, Toronto.
Rhodes Avenue Church, Toront
St. George's Church, Toronto.

Lay Conference in Muskol

Wildwood Inn, Muskoka, will be scene of a Conference of United Chu men, on September 18, 19 and 20, sp sored by the Toronto Conference Association.

C. A. Blair, President of the Associat and Chairman of the Conference C mittee, extends a very warm invitation all men in the Toronto Conference attend. It will be a real opportunity fun, fellowship and a free exchange ideas on the work of the local Church the Church at large, for a whole we end in lovely Muskoka.

To those who were privileged to att the National gathering at Elgin House June, the fellowship and inspiration that week-end will be long remembe It was because of the tremendous suc of the National meeting, that the Toro Conference Lay Association is planning similar week-end to expand the constr tive influence of the previous meeting.

A program of worship, discussion recreation has been arranged, start Friday evening after supper on Septem 18th until Sunday afternoon, Septem 20th. The theme speaker will be Rev. W Morrison Kelly of St. Andre Church, Toronto, Ontario. Special gr meetings will be held to discuss the resp sibilities of an Elder, a Steward and Christian Education Worker in the l Church, as well as the whole program the outreach of the Church.

Accommodation at Wildwood Inn limited to 125. If you are planning attend drop a note to Gordon Sarje 59 West St. North, Orillia, Ontario. Sarjeant will be glad to send you details. The total cost for the week- is only $12.00.

Appeals from India

Many enquiries have reached our of concerning appeals by mail for help to p people in India. The appeals are so times accompanied by samples of lace, e seeking orders or charitable donations. Board of Overseas Missions does endorse commercialized schemes promo in this manner.

There is great need in our own miss area, and interested parties may contrib through the regular channels of the Chu

D. H. G

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September-October

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Pulpit Vacancies

Pastoral Relations Committee invites ministers in vacancy at Centenary Church, Montreal, to contact R. A. Brown, 385 Charron Street, Montreal 22, P.Q.

Matilda pastoral charge in Dundas-Grenville Presbytery is now vacant. Interested ministers please contact Stanley Waddell, Recording Steward, Dixon's Corners, Ontario.

Minden-Carnarvon charge requires pastor. Duties to commence October 1st or November 1st. Interested ministers contact Mr. E. A. Rogers, Minden, Ont.

Alexandria, Ontario, Pastoral Charge (one-point) is vacant. Interested ministers please write Louis Shepherd, Chairman Pastoral Relations Committee, Alexandria, Ontario.

Cooke's United Church now vacant. Interested ministers please write M. R. McColl, 260 University Avenue, Kingston, Ont.

Milford Pastoral Charge, Belleville Presbytery, will be vacant September 30th. Interested ministers please communicate with Gerald Ackerman, Recording Steward, Picton, Ont., R.R. 3.

Penetang, one-point Charge, Simcoe Presbytery. Suitable for superannuated ministef is now vacant. Those interested apply to A. E. Milne, Penetang.

Pastoral Relations Committee invites ministers in vacancy at St. Paul's United Church, Ormstown to contact James M. Winter, R.R. 4, Ormstown, Que.

Ministers' Addresses

Rev. Alfred Yeoman, 253 Hall St., Ingersoll, Ont.

Rev. Evan Richards, Ph.D., Akron, Michigan, U.S.A.

Rev. H. T. Allen, 2078E 44th Ave., Vancouver, B.C.

Births

DAYFOOT—To Rev. and Mrs. A. C. Dayfoot (Princes Town, Trinidad, B.W.I.), July 23rd, 1953, a son, Howard Paul, brother to Cathie and Charles.

DELVE—Rev. and Mrs. S. A. R. Delve (formerly Marion Hawley), Kirk Hill, Ont., are happy to announce the birth of their son, Stephen Grenville, at Cornwall General Hospital, on July 29, 1953.

Death

SYMINGTON—Douglas, passed away in the Vancouver General Hospital, Monday, June 15, 1953. Besides his wife, Helena, he leaves to mourn his passing one sister, Miss Gertrude Symington, Tunbridge Wells, England; one niece, Mrs. Denzil Pedley, Kenya, Africa; also one nephew, Charles Atkinson, Heathfield, England. Funeral service was held in Chalmers United Church, Thursday, June 18, with Rev. D. Telfer, D.D., and Rev. H. A. Watts officiating. Interment, Forest Lawn.

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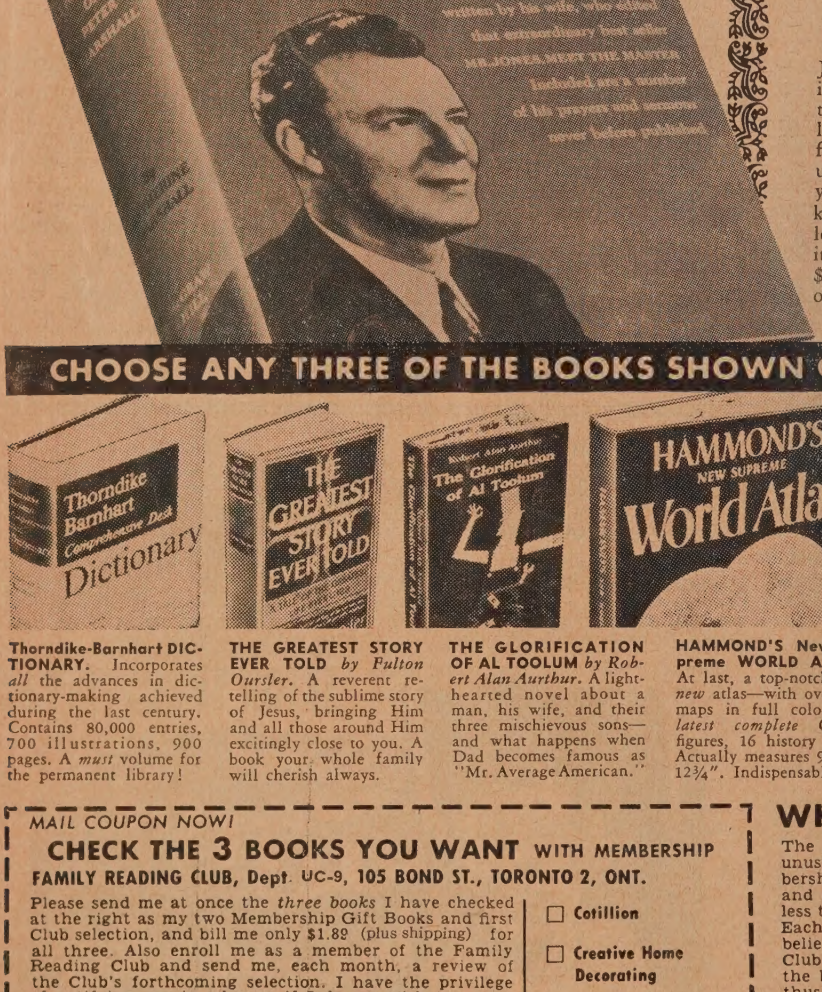

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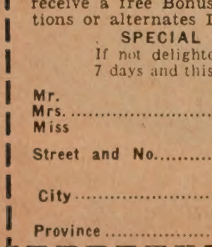

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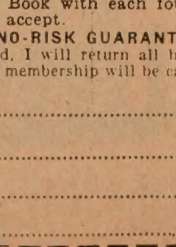

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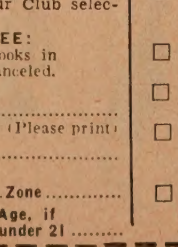

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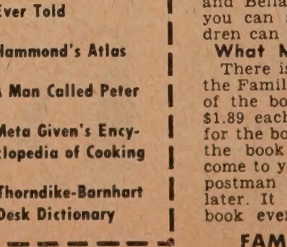

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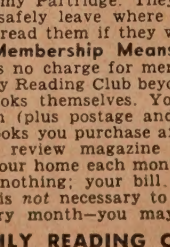

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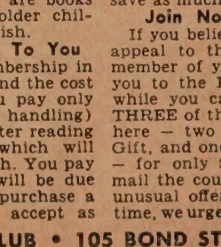

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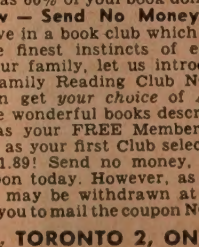

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